

December 1967

The Era
Improvement

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BYU is special—make sure you are ready

Yes, going to BYU is something special. High academic standards combined with physical and spiritual training in an ideal social climate add up to a superior education. Students planning to attend BYU should be prepared. They should first try to earn good grades in high school or other colleges. And remember, freshman applications for admission for autumn semester 1968 are due before April 30. Students transferring from other colleges have until July 31. Send now for admissions information. Also be sure to remember, all new students must take the American College Tests, which are given in every state. Check with your local high school principal or college for test registration and materials. Only two more tests remain, Feb. 17 (register by Jan. 25) and May 11 (register by April 19).

Demand is great for a superior education at BYU, but there is always room for the good scholar. Make sure you are ready.

DATES TO REMEMBER

- Jan. 25**—Deadline to register for American College Tests of Feb. 17.
- Feb. 17**—American College Tests.
- Mar. 1**—Final date for incoming freshmen and transfer student applications for scholarships.
- April 19**—Deadline to register for American College Tests of May 11.
- April 30**—Final date for new freshmen to apply for fall semester admission.
- May 11**—American College Tests.
- May 31**—Final date for admissions applications for Summer School 1968.
- July 31**—Final date for admissions applications of transfer, former and graduate students.
- Sept. 19, 20, 21**—Registration.



BRIGHAM YOUNG UNIVERSITY

P R O V O - U T A H

On the Cover

Harry Anderson, the artist who painted the now-famous painting of Christ ordaining the apostles that was used in the Mormon Pavilion at the New York World's Fair, has been commissioned to render eight paintings for the new Visitors' Center on Temple Square in Salt Lake City. These paintings will represent important events in the lives of the prophets of the dispensations. On pages 72 and 73 is reproduced one of these paintings, which is based on Isaiah 7:14 and 9:6-7. It shows Isaiah in the presence of two witnesses recording, as he was commanded to do, the joyous news the Lord gave him and King Ahaz concerning the birth of the Prince of Peace. Our cover this month is from a portion of this painting.

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My Japanese

• I have participated in many Christmas seasons and enjoyed each and every one. May I share with you here the Christmas that Elder Hugh J. Cannon and I spent in Tokyo while upon our world tour of missions?

Several days before Christmas 1920, there were evidences on every hand throughout the city that a festive season was approaching. Red and white bunting was stretched in rich profusion from store to store, rice rope and rice straw decorations were hung over many of the lintels, and on each side of nearly every door was placed a young pine tree with which were intertwined three bamboo stalks, sometimes gracefully cut to show the joint and inner side of this wonderfully useful tree. Three rope bands held the decoration together, and usually the lower band consisted of seven turns; the middle, of five; and the upper, of three.

As Christmas eve approached, these decorations throughout the city became more profuse, and it was sometimes difficult to realize that these people were not making their streets more beautiful and attractive in honor of the birth of the Savior of the world. True, the comparatively few Christians in Tokyo were preparing to commemorate this great event, but most of the Japanese people were not Christians.

Christmas eve, however, found four little groups of the true followers of the Master fully prepared to do honor to the occasion. These were the branches of The Church of Jesus Christ of Latter-day Saints, located at Osaka, Tokyo, Kofu, and Sapporo. It was Brother Cannon's pleasure and mine to be participants in the festivities at Tokyo.

President and Sister Joseph H. Stimpson of the old Japanese Mission had a real Christmas tree in their room at the mission home, and old Santa remembered their little children there, just as he did the tens of thousands at home. What a blessed privilege old Saint Nicholas enjoys—to cross the Pacific in that short time! By boat it had taken us 15 days.

The morning hours were spent in exchanging greetings and in preparing for the children's exercises, to which members and their friends were invited.

Illustrated by Ed Mayron

Christmas of Long Ago

By President
David O. McKay

Sixty minutes before the hour to begin, the little boys and girls began to gather at the house. What an interesting little group they were—and how different their greetings from those of our American children!

Only one or two could say, in English, "I wish you a merry Christmas." All the others could express the same wish only by bowing, which they did most gracefully. Children from all over the world can learn true politeness from these polished little children. I had my first lesson in the art of bowing that Christmas day.

The next interesting feature that I noticed was that every child left his or her wooden sandals at the door and replaced them with a clean wicker-like pair. What a sight those hundred Japanese clogs made at the mission doorstep! But 50 or more boys and girls crowded into the room without tracking in even an ounce of dirt.

The vim and energy and loudness with which they rendered their various parts were second only to their eagerness to do so. Another lesson worthy of imitation, I thought.

Though it made me somewhat contemplative, it was a wonderfully interesting experience to hear those Japanese children, in their varied-colored costumes, singing such songs as "Jesus Wants Me for a Sunbeam" and "Glory to God in the Highest," and yet many of them were not believers in Christ. It was gratifying to note the same interest and joyousness in their responsive souls as that which would be manifested a few hours later by their little brothers and sisters across the sea. When we, strangers to them, found our hearts filled with the same love for them that we had for the children at home, it was easy to understand that Christ included all the little ones when he said:

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

Christmas 1920 was more interesting and pleasant than I had anticipated it could possibly be more than

5,500 miles away from home and loved ones; yet as the hour next to midnight approached and we retired to our rooms, I was conscious of a very keen regret that, except for the comparatively few members of the Church there, it appeared that neither parents nor children had participated in the entertainment because of any sympathy for the gospel. They had come either for amusement or gifts or both.

I fell asleep wondering if, after all, these weren't also the principal incentives in our Christmas festivities at home.

But what are our problems at Christmas time?

The danger that arises in our celebration of Christmas is the possibility of allowing the real purpose of commemorating the spiritual to be overshadowed by the material. The true spirit of giving happiness to others, the fellowship of good friends, and the satisfying knowledge that Christmas reminds us of Christ's promise of a new and better life must always be uppermost in our minds. The heavenly host that praised God and said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), gives us these keynotes:

(1) Faith in Deity is the first essential to happiness and peace.

(2) Brotherliness is the second essential by which this happiness and peace can be maintained.

It is fitting at Christmas to renew our desires and to strengthen our determination to do all that lies within our power to make real, among men, the message heralded by the angels. Let us glorify God by seeking the good, the true, the beautiful. Let us strive to establish peace on earth by exercising the same goodwill toward one another that God has shown toward us.

That time in Japan is one of my most memorable Christmas times. But what is my favorite Christmas time? Sister McKay and I are looking forward with great anticipation to the ushering in of the present season, even as are our children, grandchildren, and great-grandchildren. Christmas is indeed a time for families. May you have happy associations with yours!

Mary knocked reluctantly on the sagging screen door. She was still trying to think of someone else who did wood carving other than the occupant of this ramshackle house.

She knocked again. Inside she could see a light, dimly penetrating through the smoky front windows, feebly lighting the rough weather-beaten boards on the front porch. The house was over a hundred years old and had been continuously occupied by different generations of the same family. Looking at the whittled windowsills, Mary wondered which generation had mutilated them. The members of this family were in the same shape as the house—they had become a little more run-down with each generation. Her family had never advertised the fact that the Devlins were related to them.

Mr. Devlin lived alone now. When Mary was young he had had quite a family. She could well remember the public brawls and hair-pulling matches that they used to stage. Now that they were grown, she understood they perpetuated the art of fisticuffs in their own families. The Devlin code had always been, "Never mind the means, just as long as you get away with it."

Mary knocked once again on the door. Waiting, she listened to the words of a Christmas carol coming over the loudspeaker a few blocks away:

"And in despair I bowed my head:
'There is no peace on earth,' I said,
'For hate is strong and mocks the song
Of peace on earth, good will to men.'"

Until now she hadn't realized how tired she was. For days she had worn herself out trying to find two things on her son's Christmas list. Suddenly it seemed silly. Foolish woman, she thought, trying to hold on to a child's belief in Santa Claus. If he is old enough to question, he is old enough to know. It was just as well that the old man hadn't answered the door.

Turning to go, she was startled by a heavy step at the end of the porch. A huge figure came from out of the darkness and was silhouetted in the light through the window. The brim of a man's hat jutted out sharply above a square jaw. A buttoned sweater wrinkled down his portly middle.

"Been here long?" he asked.

"No, just a little while."

"I was out back splittin' some wood. I can't hear nothin' out there. Come in," he said, opening the front door.



Christmas Carvings

By Douglass Stevenson

She followed him into a sparsely furnished front room. The odds and ends of furniture supported a heavy layer of dust. The carpet was threadbare. He threw his old greasy hat on the leather couch, causing a small dust storm. Then, turning around, he smiled down into her upturned face. But his deep-set gray eyes did not smile. Instead, they penetrated her like iced steel.

She had hoped he wouldn't recognize her. Actually, she had never seen him face to face before. Their social circles had been miles apart. But there was no question that he knew who she was.

"I am Mary Hilton," she said.

"I know. I can tell by your deep-set eyes. Brown, aren't they?"

She nodded.

"Deep-set eyes are the family's trademark, you know."

She didn't, but she knew now. "Really?" she asked.

"Yes. I don't know who you married, but you're Kate's granddaughter. I'd know her kin anywhere. The tilt of your chin and arch of your brow is a dead giveaway, sort of an air of aristocracy," he said with a note of sarcasm. Then he went on, "This was your great-great-grandpa's house. He built it the summer he crossed the plains."

"Yes, I know," Mary said, thinking his pioneer ancestry was his only claim to respectability. "I came to see you about some wood carving," Mary added, changing the subject.

"Oh, so you've heard about my whittlin'," he said, obviously pleased.

"Yes."

"Well, come on back here and I'll show it to you."

Mary followed him to the room beyond. He switched on a light hanging from a cord in the middle of the ceiling. As it swung back and forth, it lit the top of his handsome gray head. He was over 75, and his hair was still as thick as a teen-ager's.

There were wood shavings all over the floor. "I only sweep it out when it gets so deep I can't get through. If I kept it clean, I wouldn't want to do any whittlin'," he chuckled.

Mary smiled.

"Well, there they are," he said, pointing to some figures across the room on a shelf. They were Indians about 12 inches tall, delicately carved out of dark wood.

Mary walked over and picked one up. "The detail is exquisite," she said, running her finger along the tiny muscle in the arm.

The old man smiled with pleasure as he went down the row telling her to which tribe each one belonged.

"Your work is just beautiful. What tools do you use?" she asked.

"Oh, just my pocketknife. It's got two or three blades—different sizes, you know. That's all the tools I need."

Mary rubbed her fingers over the polished surface again. "How do you finish them?"

"Well, after I get them whittled, I give them a good sanding, then rub on some hot linseed oil."

"Really? I thought it was some special varnish you used," she said with genuine admiration.

"Well, it takes 20 to 30 coats to get a finish like this, I can tell you, and enough elbow grease to polish all the mansions of heaven," he laughed.

She put the figure down and was about to pick up another when he said, "Now what did you really come for? I know if you didn't want something, you wouldn't speak to me, let alone pass the time of day."

His rudeness was beginning to irritate her.

"You'd make a poor poker player, just like the rest of us," he said. "You talk with your eyes."

She glanced at him quickly. He was going too far. She wouldn't put up with this kind of impudence. She looked at him again. He was amused, for she had done exactly what he expected. Even her chin was tilted. She smiled, then said good-naturedly, "You're right. I came to see if you could do some wood carving for me."

"What do you have in mind?" he asked curiously.

"I'd like you to carve me a bird of paradise and a plumed serpent."

"A what?" he exclaimed.

"A bird of paradise and a plumed serpent," she repeated.

"I don't even know what they look like. What in the thunder do you want them for?"

"For my little boy. He's asked



for them for Christmas." Then she explained, "You see, he has a collection of prehistoric animals—tyrannosaurus, brontosaurus, triceratops. . . ." She stopped. He would think she was showing off. "Dinosaurs, you know."

"Yes, I know," he said.

"I'm pretty sure that there is another reason he has asked for them," she went on. "You see, he has begun to suspect there isn't any Santa Claus."

"Why, the little impl?" he laughed. She nodded in agreement. "He knows as well as I do that they are impossible to buy."

"But why a bird? And what was that other thing you said?"

"A plumed serpent—a snake with feathers on."

"I still can't figure out where he got his idea," he said.

"Well, you see, we took a trip to Mexico last year, and he saw them down there. They were the gods of some ancient people."

"Hmmm," he said thoughtfully,

"I don't know whether I could whittle them or not. Without ever seeing them, I wouldn't know what I was aiming for."

"I have pictures of them," she said.

"Here?"

"Yes, in my purse." She took out two postcards and handed them to him.

"Well, why didn't you say you want a quetzal bird and a Quetzal-coatl?" he exclaimed.

"You know about them?" she asked, surprised.

"Sure, anybody who has carved as many Indians as I have couldn't help finding out about Quetzal-coatl."

"Do you think you could carve them?"

He looked at her with his steel-gray eyes. "Yes," he said. "I can whittle them for you."

"How much will you charge?"

"I didn't think price was any object in your tribe," he said sarcastically.

This made her bristle. "On the contrary," she said. "Price is and always has been very much an object in my tribe. You see, we pay our debts. And I intend to pay you."

As soon as she said it, she could have bitten her tongue off. Years before he had gone bankrupt.

His eyes gave her a sudden chill. It was time to go now. Extending her hand she smiled warmly, saying, "Thank you for showing me your work. I have really enjoyed visiting with you, but I must be going now. When you decide on your price, if you decide to do the work, just call and let me know."

He shook hands with her without saying anything. Something in his eyes left her with a feeling of uneasiness.

About two weeks later Mary's telephone rang. It was Mr. Devlin. "Well, I've got your quetzal bird done."

"But Mr. Devlin, you were to tell me the price first," Mary said, obviously taken back.

"I couldn't tell you how much it would be until I knew how long it would take me. I told you I'd never whittled anything like this before."

"Well, how much do I owe you?" she said impatiently.

"I can't tell you yet, because I'm not done with the Quetzal-

"Christmas Carvings" was written by Douglass E. Stevenson, Spanish Fork, Utah, as the final paper in a college creative writing class. Since then, its 24-year-old author has entered the mission field, where he is one of the first missionaries to work in Venezuela. He is thus fulfilling a desire to open a new mission as did his great-grandfather, Elder Edward Stevenson of the First Council of the Seventy, who carried the gospel to Gibraltar.

coatli."

"Well, I'll pay for the quetzal bird and just forget about the Quetzalcoatli," she told him.

"Can't do that," he protested. "I've got the Quetzalcoatli half done."

Mary didn't say anything for a minute. A typical Devilin trick, she thought to herself. How could she have been foolish enough to go to him in the first place? All she could do now was get the things and pay him off.

"When will they be done?" she asked him.

"That's what I called to tell you. I haven't got a way to get them up to you, so why don't you pick them up here on Christmas eve."

There was nothing left to do except wait. On Christmas eve, after dropping her eight-year-old son off at the ward for the Santa Claus program, Mary drove down to Mr. Devilin's house. He had been expecting her, for he answered the door immediately. The quetzal bird and Quetzalcoatli were on the table. Instead of being dark like the Indians, they had been carved from a light golden wood. The long plumage on the bird's tail, carved to a paper thinness, was intricately filigreed.

"They are beautiful! What kind of wood did you use?" Mary exclaimed, picking the bird up.

"Maple, bird's-eye," he answered.

She looked at the bird's eyes. The wood grain gave them an ethereal look. The serpent's eyes were the same.

"The eyes," she said. "How did you do it?"

"You like them?" he smiled.

"Oh, yes!"

"Wait—I'll show you what I made for myself." He went out in the back room and returned with an Indian figure. His face was lifted and his arms reached skyward. The old man had carved him from the same golden wood. His eyes also

had an ethereal expression.

"He is worshipping," she said.

"Yes. He is worshipping the real Quetzalcoatli."

"You know the legend of Quetzalcoatli?" she asked.

"Yes," he replied. "Who do you think he was?"

"Well, when we were in Mexico, the guide said he was probably some shipwrecked sailor who made it to shore. While he was building a new ship, he taught the natives a lot of new things."

"There is another account," the old man said. "It says that Quetzalcoatli's hands and feet were pierced, and there was a wound in his side."

She looked up into the old man's soft gray eyes. For a fleeting moment the two drank from the depths of each other's soul in complete communion.

"Well," she said, looking down at her purse, "I must pay you. How much will it be?"

"I've been working on them ever since you were here. At the minimum wage, that would amount to hundreds of dollars." He looked at her cunningly.

She was aghast. "I expected you to call before you made them. I thought you understood. I'm sure I made it clear that I only wanted toys. If you had used something like balsa wood, you could have carved them crudely in a few hours."

"Balsa wood!" he thundered. "You would have me put work like this on balsa wood? Would you piece a quilt with bits of paper?"

"I'm sorry," Mary said miserably. "It's just that I'm afraid I can't pay you."

"Oh, you can pay me all right."

She might have known. The Devilins had always thought her family was wealthy. She had certainly got herself into a predicament.

"I can't pay you all of the money

right now," she said. "You will . . . you will expect a payment for Christmas?"

"Indeed I will, this Christmas and every other one," he said, rummaging through some old papers. He found a sack and continued looking for something else.

I'll be in his debt for the rest of my life, Mary thought, as she got out her checkbook.

He put the figurines in the sack and handed it to her. Then he saw her open checkbook. "You can't pay me with money," he said in disgust. "Can't you understand? I'm giving you my art—the only decent, beautiful thing in my whole life!"

"Well, how do you want me to pay you?" Mary asked in desperation.

He didn't answer her question. Instead he opened the front door. "Have a merry Christmas," he said gruffly.

She hesitated.

Reading her thoughts, he added, "You'll get the bill."

Bewildered, she drove home. Once inside, she numbly opened the sack. There was a slip of paper in it. She picked it up and read, "I used my talent to keep Christmas for a little boy. To pay your debt, go and do likewise."

Mary stood motionless for several moments, looking at the paper. Had he planned to give them to her all along, or had he changed his mind?

Faintly, breaking the stillness of the night, came the music of the carols from outside. She walked to the door and opened it. In full, rich, meaningful tones the words rang out,

"Then pealed the bells more loud and deep:

'God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,

With peace on earth, good will to men.'" ○

Lest We Forget

By Albert L. Zobell, Jr. Research Editor

Christmas in the Valley



• Those who had resided in the Salt Lake Valley the longest had put down their roots but a scant five months before. Many of the first company of pioneers had returned to Winter Quarters for their families and would begin the trek west again in the coming spring.

For those in the valley, that Christmas of 1847 was a time of thanksgiving. The elements had been tempered, and it was an open rather than a severe winter. Nevertheless, two word pictures, one from a woman with a baby, the other from a young girl of that day, reveal the tone of Christmas in the promised valley of the Great Salt Lake.

Mrs. Rebecca Riter remembered: "The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook a handful of wheat for the baby. Then I thought how we would need wheat for seed in the spring, so I left it alone."

President Levi Edgar Young of the First Council of the Seventy and professor of western history, University of Utah, did not iden-

tify the young girl whom he quoted in an article written in 1920:

"I remember our first Christmas in the valley. We all worked as usual. The men gathered sagebrush and some even plowed, for though it had snowed, the ground was still soft, and the plows were used nearly the entire day. Christmas came on Saturday. We celebrated the day on the Sabbath, when all gathered around the flag pole in the center of the fort, and there we held meeting. And what a meeting it was! We sang praise to God, we all joined in the opening prayer, and the speaking that day has always been remembered. There were words of thanksgiving and cheer. Not an unkind word was uttered. The people were hopeful, and buoyant because of their faith in the great work they were undertaking. After the meeting, there was handshaking all around. Some wept with joy, the children played in the enclosure, and around a sagebrush fire that night, we gathered and sang:

"Come, come ye Saints,
No toil, nor labor fear;
But with joy, wend your way."

"That day, we had boiled rabbit and a little bread for our dinner. Father had shot some rabbits, and it was a feast we had. All had enough to eat. In the sense of perfect peace and good will, I never had a happier Christmas in all my life."

Would that all men could sincerely say, as the birth of the Savior of mankind is marked, "I never had a happier Christmas in all my life." ○



Introducing the New Genealogical

● Early in 1967 the Genealogical Society's research department embarked on an entirely new program, and custom research services for patrons came to an end. Research services for individuals were not terminated, however, until the Genealogical Society had its new accredited researcher program underway. Under this program, researchers are accredited through a series of tests administered by the Genealogical Society to perform research in particular areas. Upon request, the Genealogical Society provides its patrons with a list of the names and addresses of accredited researchers who work as professional researchers on a fee basis.

The research department is now comprised of seven of the former department's male research staff, two typists, and a supervisor. These seven researchers specialize in seven geographical areas into which the world has been divided. These men, known as research specialists, have been assigned to do the following:

1. Discover and evaluate genealogical sources and research aids, including maps and gazetteers.
2. Recommend records and aids for microfilming or acquisition.
3. Prepare bulletins and research

papers showing research value, use, content, and availability of newly discovered sources and aids.

4. Develop professional contacts in localities of record depositories for on-the-spot source aid and records evaluation and analysis.

5. Encourage record officials to index source material.

6. Recommend and supervise research projects that will benefit the general Church membership in locating and identifying their ancestry.

7. Develop research standards for each country, giving priority to countries that have contributed most heavily to the Church population.

8. Study surname distribution country by country and use the findings to assist families in their genealogical research.

9. Give counsel as needed to other departments of the Genealogical Society as to their discoveries.

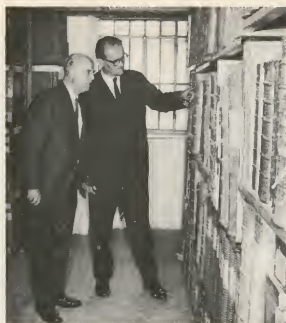
During 1967, visits were made to England, Germany, Hungary, Romania, Austria, Canada, Hawaii, Tonga, Fiji, Samoa, Tahiti, and several states on the United States mainland to investigate records in these areas. Already a series of research papers describing the major genealogical sources in various coun-

tries is appearing in print in booklet form, and several of these have also been printed in the *Era*, beginning with the May 1967 issue. The booklets are available from the Genealogical Society at 50c each; however, after publication in the *Era*, unbound page reprints are available for classroom purposes at 15c per dozen. Address orders to Research Papers, Genealogical Society, 107 South Main Street, Salt Lake City, Utah 84111. Major source booklets are now available for the following countries:

- Series A, No. 1* England and Wales
- Series A, No. 2* Ireland
- Series A, No. 3* Scotland
- Series B, No. 1* United States
- Series C, No. 1* Germany
- Series C, No. 2 Switzerland
- Series D, No. 1 Norway
- Series D, No. 2 Iceland
- Series D, No. 3 Sweden
- Series D, No. 4 Finland
- Series E, No. 1 New Zealand

There are more to come, both additional major source papers for other countries and papers on different topics, such as "A Study of Migrations From Germany," "An Outline of LDS

* *Era* reprints available.



← Fred H. Barth, research specialist for German-Slavic countries, with Dr. Ivan Borsa in the national archives, Budapest, Hungary. Dr. Borsa, vice-president of the national archives and chairman of the International Council for Microfilming, is showing Mr. Barth the Books of Kings.



Research Department

Church Records," and "How to Use Announcements Appearing in the London Times." Already available are:

- Series A. No. 6* Welsh Patronymics & Place Names in Wales and Monmouthshire
- Series A, No. 7 Pre-1858 English Probate Jurisdictions—Bedfordshire

Genealogical aids of a more detailed and extensive nature, such as "The Genealogical Gazetteer of England," will be made available in the Church's genealogical libraries. This particular work lists each place in England as of 1831, its location, its population at that time, the date of commencement of registers of places that are Church of England parishes, and the ecclesiastical jurisdiction under which the place existed for purposes of probating wills, granting marriage licenses, and submitting bishop's transcripts.

The new research department is making a great contribution to genealogy, not only to Church members but to the genealogical world. Genealogists everywhere are now benefiting from the new aids to research that are being made available. ○

Hugh T. Law, left, of the research department of the Genealogical Society consults genealogical records in the Provincial Archives, City of Quebec, Quebec, Canada. At right, Roland J. Auger, a genealogist with the Provincial Archives. ↓



Research specialist Derek F. Metcalfe records genealogies of the chief of the village of Sapapali'i on the Island of Savaii, Western Samoa. The chief quoted his pedigree for about an hour, but having never seen a recorder before, he was quite nervous. ↑

* Era reprints available.

Dr. Monte S. Nyman, assistant professor in the College of Religious Instruction at Brigham Young University, and Aaronic Priesthood-Adult instructor in the Edgemont Second Ward, has derived his thoughts on the teacher's stewardship from many years of Church teaching.

Teaching

Conducted by the
Church School System

The Stewardship of the Church Teacher

By Monte S. Nyman

In the 42nd section of the Doctrine and Covenants the Lord outlines what is generally called the law of consecration and stewardship. Three important elements of this law are:

1. "... consecrate of thy properties . . . with a covenant and a deed which cannot be broken." (D&C 42:30.)
2. "... every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family." (D&C 42:32.)
3. "... properties . . . more than is necessary for their support . . . shall be kept to administer to those who have not. . . ." (D&C 42:33.)

Understanding the important nature of teaching, it would seem that teachers who are in the kingdom of God could well use these same three elements in magnifying their teaching stewardship. Application of these principles can and will determine the teacher's effectiveness.

A teacher who accepts his position as a calling from God will consecrate his "properties" to his students. These properties constitute his time, talents, ingenuity, and all things with which the Lord has blessed him or with which the Lord may bless him for the duration of his contract or call (covenant and a deed). The Lord, through his representatives, may terminate that contract or fail to renew it, at which time that particular stewardship is ended. The teacher must recognize that these stewardships are governed by the Lord's representatives, just as the bishop, the Lord's representative, governed the plot of Zion. Thus every teacher becomes a representative of the priesthood in the classroom.

There are three areas of a teacher's stewardship: (1) preparation for the classroom, (2) classroom teaching, and (3) the association with students outside the classroom. There is no substitute for preparation either collectively or specifically. Preparation is a 24-hour job. A teacher must be an ardent student of his subject matter, of all related fields, and of life about him. Activities in the world, nation, state, community, school, as well as all other things that are happening around the student, are sources from which to draw for application to the lesson material. In addition to these, each student has his own personality. Thus preparation for each class period should be fully taken care of before the teacher enters. The Lord has said: "... for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity." (D&C 72:3.) From this, one may conclude that a teacher will be accountable for every student in his classroom.

Within the classroom, the gospel of Jesus Christ is to be taught, not the philosophies of men. This principle was emphasized by the Lord in a revelation to Leman Copley: "And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you

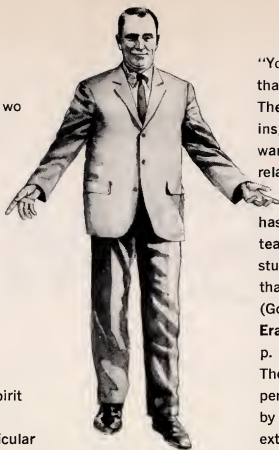


my servants; and by so doing I will bless him, otherwise he shall not prosper." (D&C 49:4.) Nephi also warned us of this same danger: "Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!" (2 Ne. 28:26.)

Many are familiar with the admonition the Lord has given to the Church: "And the Spirit shall be given unto you by the prayer of faith and if ye receive not the Spirit ye shall not teach." (D&C 42:14.) The context of the admonition suggests that the Spirit will guide the teacher in what to teach—what principles to draw from his preparation for this particular person or group. Thus the follower of this admonition will be able to meet the individual needs of each class and each student.

A teacher sensitive to the Spirit will sometimes have to communicate messages that are not enjoyable to deliver. The Book of Mormon prophet Jacob was most sensitive to this responsibility. He once delivered a discourse on pride and immorality, which was not an enjoyable assignment for him. (Jacob 2.) However, in so doing, he teaches us two great lessons: (1) the meaning of magnifying our office (Jacob 1:19), and (2) the necessity of using tact in the magnifying of our office. (Jacob 2:1-11.) Earlier in his life, Jacob gave us his feelings on the necessity of delivering the message, regardless of what that message is. "But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin? Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin." (2 Ne. 9:47-48.)

Upon leaving the classroom, the teacher is looked upon as the example of what he has attempted to teach. However, this is only a small part of the teacher's responsibility outside the classroom. "Nor is it our responsibility as teachers to destroy the faith of those who come to us; it is our opportunity to recognize and build on that faith. If God be the author of all truth, as we believe, then there can be no conflict between true science, true philosophy, and true religion. . . .



"Your students deserve more than your knowledge. They deserve and hunger for your inspiration. They want the warm glow of personal relationships. This always

has been the hallmark of a great teacher 'who is the student's accomplice in learning rather than his adversary.' . . ." (Gordon B. Hinckley, *The Improvement Era*, December 1965, p. 1124.) The "warm glow of personal relationship" mentioned by Elder Hinckley must also extend outside the classroom.

The ability to call a student by name as you pass him on the street is most impressive to him. This is increasingly difficult if classes are large, but it also becomes that much more impressive. The teacher must work at this in order for it to be successful. Even if the name is not always remembered, the teacher should be cognizant of the student and acknowledge him whenever they meet.

Further personal interest in each student's activities or problems is always appreciated and often leads to the real teaching situation. While the class is in session, the teacher should be alert to sensitiveness on the part of each student. An open invitation to the class in general for individual counseling should be a frequent occurrence. Many students, however, are hesitant to ask for assistance. Thus, a sense of availability should be exemplified by the teacher. The teacher's door should always be open to students, regardless of other pressures.

The third phase of the law of consecration and stewardship concerns surplus properties. The stewardship of a teacher in the kingdom of God is to teach. It is important for him to share ideas, concepts, and insights with his students, because these intangibles seem to be part of the "surplus properties" of the teacher. President David O. McKay has stated: "There is no greater calling in the Church than a teacher." Teachers should be proud to be teachers and magnify their stewardship in the kingdom of our Lord.

CHRISTMASTIDE

To my friends:

Sincerest greetings this Christmastide.

Once more our minds and hearts and spirits crowd themselves together in reverent love and adoration for the birth and life and work of our Lord and Savior, Jesus Christ. Again we try to comprehend his divinity, his mortal birth, his life, his mission; the final sacrifice, the resurrection that brought to each and all of us the precious blessings of our destinies. Again we seek to understand his going back to his eternal home, taking his place in the Godhead.

God declared his work and his glory are to "bring to pass the immortality and eternal life of man"—a resurrected being, each in the image of God himself, with eternal progress before him.

Jesus declared our destiny to the multitude on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Blessed are we that in the earliest days of his ministry Jesus taught Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Later he rebuked the disciples, who, angered because a Samaritan village refused him lodging, asked him to call destructive fire as did Elias of old, saying to them: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them."

How blessed we are for his words to the Samaritan woman, herself a sinner, declaring that

A GIFT FOR

*"Maybe I was wrong to assume that no one
in the world had found
peace. I had forgotten
my family."*

Aline Pettit of the Monument Park (Salt Lake City) Seventh Ward, based this article on a letter written by her son, Lynn Alan Pettit, while he was at the U.S. Army Brooke Medical Center, San Antonio, Texas. He is now serving in the Southwest Indian Mission.

The young soldier could find no peace that night. His mind was in an uproar, his thoughts cloudy. He couldn't understand the world, its injustices and crimes. He hated the human race and the motives that ruled its conduct. As he slowly finished polishing his shoes, he thought how foolish it seemed that people could find no better way to

Widely beloved for his thoughtful Christmas cards, the late President J. Reuben Clark, Jr., of the First Presidency of the Church, sent this timeless greeting in 1958.

GREETINGS

the water he had to give to drink was living water springing up to eternal life, and whosoever drank of it would never thirst again.

How blessed are we for the eternal words companion to these, uttered to those who followed him across the sea, after he had fed with five loaves and two fishes five thousand men and their women and children: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The bread and water that Christ our Lord gives are the spiritual food that can bring salvation and exaltation to every human soul.

How blessed are we for our own credo: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws

and ordinances of the Gospel"—all mankind may be saved, those who have lived from the beginning through our work for the dead, those now living, and those to be born in the future through our spread of the gospel till God's plan is completely fulfilled.

How blessed are we to have this never dimming, always glowing hope and the eternal knowledge that belongs to us, to comfort us and to urge us on through life that we may add to God's declared work and glory by gaining for ourselves and for all believers and doers the priceless destiny of immortality and eternal life.

May God grant us the power so to live is my prayer for you.

*J. Reuben Clark, Jr.
Christmas 1958*

MY FAMILY

By Aline Pettit

spend their time than to shoot at each other. Just that afternoon he had talked with a man whose face had been unmercifully distorted and scarred by a sniper's bullet. It would take many months and many operations to return his face to normal. It would be a long time before he would be the man his wife and two young sons remembered. Nor was

this man the only victim. The young soldier had seen many wounded men as they came in and out of the hospital that was down the road from his barracks: some without legs or arms or ears; some badly burned; others on crutches or in wheelchairs—all of them casualties of a remote conflict halfway around the world. As he thought, his depression

grew heavier. Why was he living in such a violent world? If it had been his choice to come here, he was already regretting such a bad decision. If it had been forced upon him, he was angry at the person who would push such a thing upon him. "No one is really happy here," he thought. "Sooner or later everyone realizes that this

world is probably the worst place a person could be. If anyone says that he enjoys life, it is only because he has fooled himself into thinking so . . ."

Just then he heard someone call his name, and a letter was dropped into his lap. It was from home. He ripped it open and began to read.

The letter carried news of his family. It told of the enjoyment they were getting out of their

work and the happiness they were finding in their home and church activities. It told how happy his mother and father and younger sister were to be able to keep busy, and how much joy they received from close association with one another. It spoke of his two married sisters and the happiness and joy they and their husbands found in preparing for and raising their families. It carried news of the business

success of his brothers-in-law; it told of the love in their young homes.

Tears came to the soldier's eyes and a lump rose in his throat. "Maybe," he thought, "I was wrong to assume that no one in the world had found peace and happiness. I had forgotten my family. Surely they have found whatever joy the world has to offer. They have discovered a reason

HOW SHALL

Tribute to President and Sister McKay

By Marilyn McMeen Miller*

*In our quiet moments
We stand, pausing on the stairs.
"How did he walk . . . ?
Was her step so . . . ?
Perhaps this way: his sure; hers soft, kind . . ."
And we hear voices in the rooms above, and song
Where men and angels plan our worlds beyond.*

*You know. Yes, you know how to go.
But, how do we begin? (We who follow so far behind.)
How can we even begin to tell you of our love?
Or touch your heart the way we want to do.
Shall we say:
What strong hand
But yours
Can wield our sword of hope*

*Or cope
With prophethood?*

*You were . . . yes . . . you were from the first our
monument.
You stood tall
Among us in the stars.
"I will," you said.
"I see you're good at marbles, little Dave."
You bowed your head.
"But you have a greater game in life to play instead."*

*They called you soon to teach,
And then your reach
Exceeded hope.
You knew. You knew that if you planted seeds
A tree would grow.
And now we know
Your planting fills the earth
(Your birth to prophethood comes from these,
The little seeds you planted to make trees).*

*This tribute was read at a dinner in honor of President and Sister McKay on October 2.

for existing here."

Peace once again came into the soldier's mind. A tiny miracle had come in a letter: an inspiration, a savior. Within a few minutes the soldier's emotions had changed; his attitudes had made a turnaround.

Once again he felt that he had a purpose in life, that he must do all he could to find peace and joy. He thought, "I must promise myself to do

everything within my power to guide my life along the paths my family has laid out for me and find the happiness they have."

The soldier kept his promise.

That night he wrote his family, telling his story, adding:

"Christmas is a time for gifts. And yet as I combed the stores in search of gifts truly suitable for you, I was unsuccessful. Nothing seemed appropriate; nothing carried the meaning I really want

to convey. So, on this Christmas, I give you this, my small gift: a knowledge of all the things you have done for me; a knowledge of what you mean to me because you live the way you do and because you are the kind of people you are.

"Please accept my gift, and above all, have a very, very merry Christmas and a happy new year!"

WE WALK?

*And from her . . .
With her tears of humility, gratitude, pride
(Oh, Sister Emma Rae)
Her tears have watered, day by day,
Those roots.
Her eyes are wells of heaven
Where angels trace
The beatitude of glory in her mother-face.*

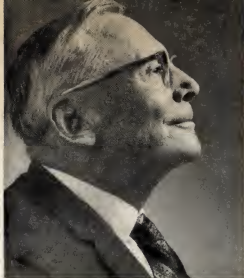
*How can we sing
A greater song
Than "Bless This House,"
When all the notes prevail
Upon the worlds beyond to split the veil?
They sit and watch us, now, again,
And reach us with their hearts
In our "Amen."*

*You know. You know.
From all the earth
Your eyes reach heaven
And your birth from earth to heaven now is close.*

*You've known that, haven't you . . . before . . . ?
And you have touched your precious hand upon that door?*

*And the heavens sing.
This earth-house gladdens at that touch.
Oh Prophet David, Emma . . . you have given us
so much.
Accept our love;
Each of us cares.
You are our precious link with God;
You are the prophet.
We love you—
You have shown us how to climb the stairs.*

*And so, in this brief moment of our mortal life,
We stand, pausing on the stairs.
"How did he walk . . . ?
Was her step so . . . ?
This way: his sure; hers soft, kind . . ."
Someday we shall know your voices in the realms
above
Where you, with Father, plan new worlds of love.*



A tribute to
President
*Antoine R. Ivins**

By President Marion D. Hanks
 Of the First Council of the Seventy

● In a talk he prepared for general conference but was not well enough to deliver, Antoine R. Ivins wrote these words:

"I am reading again my Bible, this time in the Spanish language, so as to keep as fresh as possible my control over this very interesting tongue. At present I am in the Gospel by John. It seems not to matter which one of the Gospels one may read, he learns one very important fact, told time and time again, that Christ came to save sinners so as to carry them also into the kingdom of God. I learn that he was constantly invoking the law of forgiveness following sincere repentance. It is most refreshing to learn that people who make mistakes, finding out the error thereof, after abandoning the ill, may receive, still, opportunity to serve and earn entry into the kingdom."

President Ivins' life was characterized by the gentleness and meekness and love that Christ taught and exemplified. Keen and fair of mind, astute in analysis, learned in law and languages and mathematics and many of the ways of man, Brother Ivins was a considerate, loving, generous, forgiving servant of God. Unpretentious, seeking no preference or praise, he listened to the sorrows of multitudes and brought them solace and hope and courage and endured his own problems through his knowledge of the gospel and his faith in the Redeemer.

How can the life of a man be measured? In many ways, perhaps, but in these, surely:

How did he look on life? What was his attitude toward his family? How did he feel about his work and how did he perform it? What was his relationship with others? What service did he give to God?

By these or any other worthy standards, President Antoine R. Ivins lived a rich and constructive life.

He loved life and lived it with verve and vigor. His deep reservoir of stories and experiences flowed over constantly with delightful, often sobering, always significant lessons of life. Deliberate and judicious as he was, the quick, sweet memory that will always accompany mention of his name is a picture of the upturned corners of his mouth beginning to twitch, the eyes crinkling in the beginning of the warm smile, and the inevitably appropriate story that would follow. Life was deep and broad and sweet to Antoine, and thankfully, it was long. He loved it.

As to family, the record is clear. His love and loyalty to his Vilate was a great example to multitudes. Their companionship and friendship were sweet and constant, their travels always together. These twain had become one. In her last illness he waited on her faithfully over the months, sleeping on a cot in her hospital room to give assistance, to be near. For his brothers and sisters and nieces and nephews his concern was genuine and deep. He loved them very well.

When Elder Ivins first became ill, it was through an attack that occurred while he was in his apartment alone on a Sunday evening. He was found the first thing Monday morning when a choice secretary became alarmed because he did not appear at his office early, a habit he had practiced for years. In his labors as in all other things, he was consistent and devoted and entirely dependable. Serving came naturally to him and was a delight. He loved his work and performed it with constancy and diligence and great capacity.

For God and his kingdom and his children, Antoine Ivins gave his life. From his hospital bed he said, humbly rejoicing that many loving friends and associates had visited him in his illness, "The sweetest part of this experience has been to learn that my labors over the years have not been unacceptable." There was a rare tear in his eye as he said it. Thus was a lifetime of selfless service modestly celebrated by a good man who had the great strength of gentleness and the gentleness of great strength. It might have been for him that the poet wrote:

"His life was gentle, and the elements so mix'd in him
 That Nature might stand up and say to all the world
 'This was a man!'"

God bless his beloved memory. ○

*See November 1967 issue of *The Improvement Era* for a full-color portrait and brief biography of President Ivins.



Photo by Jerry Harvey

The Tabernacle Choir Marks Its 2,000th Broadcast

By Albert L. Zobell, Jr.

Research Editor

One Sunday during World War II, a divinity student in the Midwest returned to her off-campus quarters. "Oh, you've been to your religious service," her landlady said. "And I've been to mine; I've just listened on my radio to the Salt Lake Tabernacle Choir."

Perhaps this lady is still listening to the choir, along with millions more who now enjoy the program each Sunday as it is beamed widely over the world on radio, shortwave, and television. On Sunday, December 17, 1967, the 2,000th consecutive radio network broadcast "from the Crossroads of the

West" will be heard.

The first successful broadcast from the Tabernacle of which we have record occurred June 26, 1923, when U. S. President Warren G. Harding spoke and the choir sang on a program carried by radio station KZN. Whether that was the beginning of the dream of pioneer radioman Earl J. Glade to broadcast the Tabernacle organ and choir regularly is not known. KZN and KFPT, call-letter predecessors of KSL, broadcast frequently from the Tabernacle. Manager Glade overcame many obstacles and technical difficulties, often with the help of radiomen in the East, before KSL, then

affiliated with the National Broadcasting Company, originated the first network Tabernacle Choir program for one half hour on Monday afternoon, July 15, 1929.

Reminiscing as the choir marked the conclusion of its 25th network year on July 18, 1954, Edward B. (Ted) Kimball recalled announcing that first program:

"Preparations included the hanging of heavy drapes across the front of the choir and covering the seats with heavy carpeting.

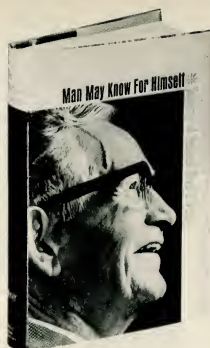
"The microphone used was extended to its full height on the pulpit and was of the old condenser type. It"

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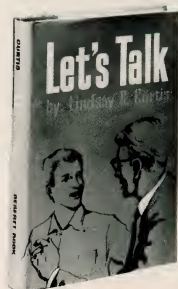


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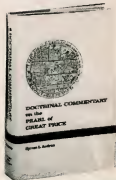
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Dec Era 67



was so high that the announcer had to climb a stepladder, which was provided, in order to reach it. The announcements were made atop the [12-foot] ladder. . . . There was only the one microphone used, which was thought to be adequate, as it was such an improvement over the old carbon-type microphone. I can assure you that it was with some trepidation I approached the task of announcing the first coast-to-coast broadcast from this area over a tremendous 30-station network.

"The first broadcast was rather unique in that the organist at the console of the great Tabernacle Organ, Edward P. Kimball, was my father. As I look back, I feel that he was more concerned with the job that I would do than he was with his own part in the broadcast."

Conductor Anthony C. Lund led the choir in some favorite religious and operatic selections. Some time after the first organ selection, an annoying "line hum" persisted, causing the NBC stations in the East to cut off the program. Technicians corrected the difficulty before another Monday afternoon. An estimated ten million listeners could not be disappointed!

The Kimball father-son combination participated in the first four broadcasts. Then Organist Kimball departed to preside over the German-Austrian Mission and Announcer Kimball went to fill his mission call to France.

Various KSL announcers did the Tabernacle broadcast during that early period, including Roscoe Grover, Earl J. Glade, and David Elton. Richard L.

Evans received the assignment in June 1930. The format was modified gradually to include more of the now characteristic commentary. Today, as for many years, these gem-like, ever-fresh spoken essays are based upon eternal truths loved by all men.

In September 1932 KSL changed network affiliations and joined the Columbia Broadcasting System. "Music and the Spoken Word" with the Tabernacle Choir and organ became a Sabbath morning feature beginning that September 4.

The program was later enlarged to a full hour, cut into two equal halves, with stations along the network electing to broadcast either or both halves. Today the program is a regular 25-minute offering of the CBS radio network, and is the oldest continuously presented program in United States network radio.

Over the years the image of the choir has grown, and it has presented concert tours in Europe and America. The latest one was a Tabernacle centennial-Expo 67 concert tour, which included the Nebraska centennial observance at Omaha, and during which the choir noted Canada's dominion-status centennial with concerts in Montreal. It also sang to an audience of 25,000-30,000 at Narragansett Park, Rhode Island.

Elliot Norton of the Boston "Record American," who is among the leading U. S. music and drama critics, wrote of the Narragansett Park concert:

"PAWTUCKET, R.I.—The great Mormon Tabernacle Choir of Salt Lake City put on a good concert here Thursday

evening in Narragansett Park for an audience that was estimated at 25,000 people and may have been even larger.

"Good concert? It was more than that. Thanks largely to Richard L. Evans, who acted as a commentator, it was also a good show. The singers made it a memorable musical; he introduced notes of his own that were generally genial and often humorous. In his own modest way, he is as capable as they, and just as polished.

"The 315 singers, about equally divided between men and women, looked very imposing on a high canopied platform in the infield of the park, which is, in season, a race track.

"The women, dressed in white robes, sat at the audience's left, a solid phalanx of beauty; the men at the right, in evening clothes under the lights, made a handsome showing. In their manner, under the discipline of Richard P. Condie, they were impressive, too. On all counts, they are admirable.

Not Calculated For a Choir

"They opened their show with 'The Star-Spangled Banner,' then offered two sets of three songs each, all nicely sung. That they sound as well in Narragansett Park as they did last spring back in their Tabernacle at Salt Lake City is not, unfortunately, true. The Tabernacle has rather remarkable acoustics; the race track has a remarkable sound amplifying system, very powerful, but that kind of amplification is not calculated for a choir.

(The number of choirs which sing at Narragansett Park is limited.)

"They got through the first numbers nicely, despite the harsh sound of the amplifiers and with only a piano, rather than a great organ, for accompaniment. They sang 'Make a Joyful Noise Unto the Lord,' 'How Beautiful Upon the Mountains' and 'The Jubilant Song'—with real jubilation—among others.

"Commentator Evans appeared at this point, to give the singers a rest and to make the evening less formal, more entertaining. He reported some of the history of the choir, which has been an important part of the Church of Jesus Christ of Latter-day Saints (The Mormons) for more than a hundred years and has been recognized during much of that time by the general public in this country and abroad as a great singing ensemble.

"He suggested with pride and good humor that 'Eugene Ormandy has called this the world's greatest choir—and we have no intention of disputing him.' He noted that the members come from all walks of life—they are all members of the Mormon Church living in or near Salt Lake City—and they have among them members of many professions, trades and crafts, all joined as amateurs under professional guidance.

Great Voice, Real Fervor

"To demonstrate the variety of their backgrounds, he persuaded all the doctors, dentists, and nurses to stand, all the schoolteachers—the largest group

—and all the representatives of other callings. He made the point that most of the singers are married and quite a few are married to other members of the choir; he persuaded all the married couples to stand, then commented: 'If you were quick at counting, you would have noticed that they came out even.' He gave the audience three minutes to figure out that small Mormon joke.

"One singer, who stood alone, was identified as an operative of 'perhaps the greatest cleaning service in the United States.' When the audience politely gave him a hand, Commentator Evans remarked drily: 'You have just applauded an agent of the Internal Revenue Service.'

"The choir went back to singing after that interlude, offering such admired hymns as 'A Mighty Fortress Is Our Lord,' 'Lead Kindly Light,' 'Guide Us, O Thou Great Jehovah,' and the most stirring number in their repertory: 'Come, Come Ye Saints,' which they sang in great voice and with real fervor. This is the most famous Mormon hymn, written by a man named William Clayton, and first sung by the Latter-day Saints when they trekked across half the Middle West from the Missouri to find freedom in the valley where they would build Salt Lake City.

"The last line of the chorus, which the pioneers sang continually during that awful march in which 6000 people died of hunger or thirst or illness, goes 'All is well! All is well!' This the Tabernacle Choir sings with more than mere melodic beauty; this they sing from their hearts. To hear them, 315 voices strong, is exhilarating."

Of an earlier concert at Expo 67, Frances Goltman of the "Montreal Gazette" told readers on August 23, 1967:

"Last night Montrealeers had the opportunity to hear the world renowned Salt Lake City Mormon Tabernacle Choir directed by Richard Condie in Theatre Maisonneuve as one of the contributions of the United States to Expo '67. The hall was packed to capacity and there is one word that will describe the great chorus—MAJESTIC.

"Many people have heard them on radio, have seen them on television and in motion pictures, but hearing them in person, well, there is just nothing like live art.

"The three hundred odd singers were a beautiful sight on stage with the ladies in white on half the stage and the male voices on the other part. To review this marvellous concert is just one superlative after another and it is a matter of taste which songs you might prefer.

"The program opened with O Canada followed by The Star Spangled Banner sung with absolutely perfect diction. Three songs from Oratorios by Handel although different from each other were delivered with perfect balance between the bass to soprano sections. The first, Awake the Trumpet's Lofty Sound from 'Samson' was sonorous, the famous See, the Conquering Hero Comes, from 'Judas Maccabaeus' showed how the permanent director, Richard Condie, can mould the large body into such contrasts of sound that one cannot get over the quality of their loud parts and the beauty of the soft

tones which emote with such delicacy. The third hymn, *But As His People from Israel in Egypt*, was really expressive.

"After two more superb songs, *How Beautiful Upon the Mountain* by Robertson and Dello Joio's *Jubilant Song*, there was a short talk by the regular commentator of the Choir, Richard L. Evans. A splendid orator, Mr. Evans first thanked Pierre Dupuy of Expo and The World Festival for having them, then gave some data about the origin of the Mormon Choir. Also there would be no intermission and one change on the printed program.

"Four spiritual hymns came next by Martin Luther, the well-known *Lead Kindly Light* by Dykes, a Welsh hymn by J. Hughes and lastly, a Mormon song of their pioneers, *Come, Come Ye Saints* by Clayton—arranged Cornwall.

"In the intermission period Richard Evans gave an illuminating address and had the audience in stitches with some of his witty comments. Also some statistics, four hundred and eight people arrived in five aeroplanes of which over three hundred were singers early yesterday morning. By coincidence this is the Centennial of the Mormon Tabernacle. The Choir has a tradition of 120 years.

"There are over fifty occupations in the choir and Mr. Evans asked them to stand up as he called some of them. There were a large number of teachers, doctors, nurses, lawyers, bankers, business men and women. There was a great laughter when Evans asked the sole internal revenue member to arise and jokingly commented, 'You don't have the problems we do.' (Oh, no?) It

was heart warming to hear the tremendous applause as the members of each profession stood up. This delightful interlude was indeed better than an intermission.

"Throughout the concert Alexander Schreiner was the hard working and excellent accompanist. That was the only disappointment in the otherwise perfect affair, there should have been an organ (or orchestra) but as Schreiner is their regular organist every detail was correct. A grand piano is no substitute for a great organ like the one they have in Salt Lake City.

"Following Evans' delightful speech, Bach's *Sleepers Wake* was the first song, next a Schubert *Serenade* with a wonderful accompaniment. A song for the Ladies' Chorus and then one for the Men's Chorus just to show the quality of their voices. A remarkable piece by Vaughn Williams, *'For All The Saints'* was rich, loud and pure. Two more numbers and then Psalms 148 by Gustav Holst made a perfect ending to a perfect concert.

"A standing ovation followed and two encores were added. What a marvellous concert!"

The choir sang at afternoon and evening performances at the Chautauque Institute before joining the Philadelphia Orchestra under the baton of Eugene Ormandy at the Saratoga Performing Arts Center in presenting Brahms' "German Requiem" and Handel's "Messiah."

H. P. Donlon of the Amsterdam, New York, "Recorder" wrote:

"It was the Mormon Chorus that captivated. . . . The vocal quality, its

velvety smoothness in the softer and lyrical passages and its tremendous effectiveness in sonorous magnitude of the 'Hallelujah Chorus'—these are things that must be heard, and heard 'live,' to be appreciated. There is no descriptive phrase to convey the idea.

"How much of the 'Messiah' is capable of arousing spiritual emotions and how much is purely concert hall music that happens to be connected with Scriptural text in outmoded English form is a subject of long debate. One of last night's program notes quoted an opinion: 'It is remoted from churchly composition as a Mass or one of Johan Sebastian Bach's Passions.'

"A curtain talk given last night summarized the current attitude toward the 'Messiah' from the Mormon viewpoint and many carried home the inspiration of the Eternal Story whose beginnings are to be found in the Old Testament and are continued in the thought that 'He shall reign for ever and ever.'"

With such reviews, it is little wonder that this month will mark two thousand consecutive network broadcasts—well into the thirty-ninth year. What a contribution the choir, the organ, and the Spoken Word have made in helping to chart a way of life in peacetime and in war, in depression and in times of plenty. May their contributions continue for many years to come.

Isaac M. Stewart is the Tabernacle Choir president, with Richard P. Condie as conductor, and Jay E. Welch, assistant conductor. Tabernacle organists are Alexander Schreiner, Robert M. Cundick, and Roy M. Darley. ○

The Relationship Between Psychological Needs & Personal Beliefs

By Allen E. Bergin, Ph.D.

● I was recently asked whether a testimony is an actual, spiritual experience, or just the mind's answer to a psychological need to believe. Or, in other words, does the witness of the Holy Ghost convince one that the gospel is true, or does one convince himself?

To me the following points have bearing upon an answer:

1. Is needing to believe that

Dr. Allen E. Bergin, associate professor in clinical psychology, Teachers College, Columbia University, has served for five years as a consultant to the Peace Corps and assists in psychological evaluations of Peace Corps candidates. He is a high counselor in the New Jersey State and is the university adviser to Latter-day Saint students at Columbia.

"Either belief or non-belief may be neurotically determined."

something is true any different from needing to believe that it is not true? Of course not. It is obvious among disbelievers, especially some disbelievers of Mormonism, that their disbelief is partly determined by personal needs. So, to begin with, this issue is as relevant to one who does not believe as it is to one who does believe.

2. There is no such thing as a belief that does not have needs that at least partly determine it. This applies to all kinds of beliefs and values—religious and nonreligious, believing and nonbelieving. Everyone has a need to believe something about the basic issues of life. There is no escaping it. Everyone must respond in some manner to the basic facts of human existence. Disbelief is simply one of these ways of responding. It is just as subject to personal need as any other position regarding the ultimate issues of life.

3. The real issue pertains to neurotic needs as opposed to normal or realistic needs. Neurotic needs can lead a person to unrealistic and inappropriate beliefs that ultimately prove to be maladaptive. The question then is who is neurotic rather than who is a believer or a nonbeliever. No matter what a neurotic person believes, it is likely to interfere with good adaptation and to be based on poor contact with reality. There is no evidence whatsoever that people who believe or have a testimony

are more neurotic than people who do not believe or do not have a testimony. The point is that neurotic needs *can* lead one astray, but such needs can lead one as much in the direction of unbelief as belief.

4. This leads us to conclude that either belief or nonbelief may be neurotically determined, and that belief can also occur in people who are not neurotic and for whom beliefs are not fulfilling unrealistic needs.

5. Nothing in human experience would suggest that all unbelievers are neurotic and that their position is blindly determined by maladaptive processes, nor is this true for believers either.

6. How, then, is it decided that a person's beliefs are inaccurate and need-determined rather than reality-determined? There are examples of either case in every category of belief. There are devout fundamentalists who believe their dogma because they are basically hostile and can thus vent their hidden anger by preaching condemnation to unbelievers. There are agnostics who are such simply because of a deep fear of taking a position on issues; religion is just one of the areas where their inability to make and defend decisions is manifest. There are atheists who simply have never outgrown an adolescent rebellion against religious upbringing. The principle that divides these people from the healthy, reality-oriented person is

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the ability to unflinchingly weigh all evidence for its truth value, regardless of source. Relative to a testimony of the gospel, this seems to be the essential issue. Is the person who claims he has a testimony willing to examine all evidence, pro and con? Is the person who does not have a testimony willing to do the same? This test always divides the sheep from the goats, regardless of which side of the fence they are on.

7. Now, what about the outsider who is trying to make a judgment about the gospel without feeling himself? First of all, he must recognize that it is just as easy, psychologically speaking, to fool himself in the direction of disbelief as in the direction of belief. Second, he must weigh all the evidence. He must not be content with a slipshod evaluation, or he will be in danger of erring in the direction of maladaptation to things that are really true. Third, he should examine the lives and characteristics of people who claim they have a testimony. Do they jump on tables, roll under benches, and meet in darkened rooms, or can they talk reasonably and intelligently about their spiritual experiences? Are they submissive, afraid, doctrinaire, or does their belief inspire them to personal growth, courage, and toler-

ance? In other words, are people who claim a testimony the type of people we would like to ignore, or are they healthy, productive, and personable human beings? If they are the latter, it's hard to believe that their testimony is determined by neurotic or unrealistic needs.

8. A corollary of some of the foregoing issues is the idea that people believe in religions or theologies because they fulfill one's needs, even though these needs may be normal and not neurotic. I say, hurrah! The more a religion fulfills the needs of men, the better it is. Not that we should believe anything just because it makes us feel good, but true religion should be superior to anything in existence in the extent to which it fulfills the requirements for human satisfaction and growth.

In summary, the way to avoid psychologically convincing oneself of something that is untrue is to not jump to conclusions. A deliberate weighing of all evidence will help one avoid pitfalls. This means humility and openmindedness. It implies searching the scriptures, trying the doctrine, and praying. Even if one doesn't believe in prayer, an honest man will give it a try if there's some new knowledge he may gain by it. There is no

danger that a normal person's praying will lead him to an erroneous conclusion. If he is afraid that simply praying about Mormonism will lead him to believe it, even if it were untrue, then he has little control over himself. If he's really worried about that, he can pray about Catholicism, atheism, and other "isms," as well as Mormonism—all at the same time.

If one takes rational precautions, studies, and then opens his heart to God, the Lord will cause a burning within that is unmistakable and undeniable. It is different from other human emotions, and bears a solemn and transforming influence upon one's entire being. The search for this experience and the knowledge it brings is the most essential of all life's pursuits. It causes a deepened, but reasonable, joy to rise in one's heart, and brings with it a newness of life that has been referred to as a "quickening of the inner man." Thus the searcher must look for two things: (1) the fruits of such experience in the lives of those who claim to have it, and (2) the inspiration that can rise within his own soul as he seeks to establish contact with the Almighty himself. It is no wonder that when such contact is finally made, it is never forgotten, nor denied. ○

A Christmas Pattern

By Annabelle Stewart Altwater



*If watchful shepherds on Judean hills
Had fixed their eyes on earthly ways the night
That one great star stood trembling overhead,
They never would have seen its wondrous light.
And had their ears been tuned to worldly things,
To clanging cymbals or to sounding gong,
They would have missed the glorious refrain;
They never would have heard the angel song.
Then had their minds been small and prejudiced,
Would they have followed where the great star led?
Would they have thrilled to that celestial choir
And gone to worship at the Christ Child's bed?
The choice is ours—to walk where shadows are
Or, shepherd-like, search out his shining star.*



Because of One Small Child

By Mabel Jones Gabbott Editorial Associate

*Let me tell you about a child, whose birth
Was breathed on the wind-lift of an angels' chorus;
In the meridian of time this hope of earth
Was born to Mary—a God, committed for us.*

*Let me tell you how heaven rejoiced, starred
With light to the vast reaches of galactic space;
How humble ones brought bleating gifts; from far,
Far miles star-seekers came to see his face.*

*And let it be witnessed that the hope remains
Of race and creeds and color reconciled
In peace after the wise Magian way,
Of hate imprisoned, selfishness in chains,
Of brotherhood, because of one small child,
Cradled in a manger in the hay.*



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The 137th Semiannual General Conference

Photo by Claudett Johnson



Greeting Given by President McKay

● Good morning. It is a joy to stand before this great audience this morning. The Lord bless all who participate in the exercises of this day.

The Tabernacle seems filled to over-

flowing, and those who will speak from this rostrum will all share their testimonies with this great audience.

I think it would perhaps be well for me to sit down and not attempt to speak.

Unity of Purpose Important to the Accomplishment of God's Work

● My dear brethren and sisters and friends of the radio and television audience: With a deep sense of the responsibility that rests upon me in giving to the membership of the Church a message at a general conference, I earnestly pray for your sympathy, your understanding, and your spiritual support. I pray that the blessings of the Lord will be with us that we shall have a spiritual response to the truths of the gospel as never before, not only during this opening session, but throughout all the meetings of this 137th semi-annual conference. I extend to each of you a hearty welcome, and want you to know that I am grateful for your presence here in this historic tabernacle, the one-hundredth anniversary of which we are celebrating this month.

I acknowledge with deep gratitude the loyalty and faith of the members of the Church, and again express heartfelt appreciation for your prayers in my behalf, which have sustained and upheld me. It is truly a joy and a rich blessing to be associated with you in the work of the Lord, and I am grateful for the success and growth of the Church during the past six months.

You no doubt will be interested in knowing that for the first time sessions of this conference are being televised in color over more than 200 stations in the United States and Canada, and will reach a potential of 40 million homes.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the

world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:14-22.)

This text is taken from one of the most glorious prayers—I suppose the greatest prayer—ever uttered in this world, not excepting the Lord's Prayer. This was Christ's prayer uttered just before he entered the Garden of Gethsemane on the night of his betrayal. It must have been impressive for John to remember so much of it and to write it word for word, as he has here.

The occasion itself would be impressive to John, and undoubtedly as they knelt there in that upper room before they went through that beautiful gate into Gethsemane, the garden of olives at the base of the Mount of Olives, he noted particularly the plea of the Savior. I know of no more important chapter in the Bible. The parts I have quoted contain two important messages to you and to me. One of these messages is found in the words, "Make them one as thou, Father, and I are one."

It is the principle of *unity* that has enabled the wards, stakes, branches, and missions of the Church to progress and to accomplish the purposes for which the Church was established. It could not have been done by dissension and hatred. There have been difficulties. Each member of the Church has his own ideas. Sometimes they are not the same as those of the bishopric, and not the same as those of the presidency of the stake, and not the same as the Presidency of the Church; but each has had to submerge his own ideas to the good of the whole, and in that united purpose we have achieved something that is wonderful.

As I think of the future of this Church and of the welfare of the young men and women, as well as of the mothers and fathers, I feel impressed that there is no more important message to give than "to be one," and avoid things that may cause a rift among members. I know that the adversary has no stronger weapon against any group of men or women in this Church than the weapon of thrusting in a wedge of disunity, doubt, and enmity.

President David O. McKay

President of the Church

(Read by his son Robert R. McKay)

The Prophet Joseph Smith spoke of the cloud that hangs over the Church when we are not united. He said: "The cloud that has been hanging over us has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevail in the Church." (*Documentary History of the Church*, Vol. 2, p. 355. Italics added.)

The experiences of the chosen children of the Lord upon other occasions signal to us the causes of temporary failure coming out of disunity, and an unwillingness to abide the will of God. Unto the Jews of ancient Jerusalem, the Lord said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate." (Matt. 23:37-38.)

And in our own dispensation, to the saints who again by division and disunity did not see the redemption of Zion, he said:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now." (D&C 105:2.)

The challenge is before us; we cannot fail in the divine commitments given to us as a people. Unity of purpose, with all working in harmony within the structure of Church organization as revealed by the Lord, is to be our objective. Let each member, teacher, and leader feel the importance of the position that each one holds. All are important to the successful accomplishment of God's work, which is our work.

Unto the Ephesian saints the Apostle Paul gave this wise counsel:

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:4-6, 11-13.)

Unity of purpose, with all working in harmony, is needed to accomplish God's work. In a revelation given to the Prophet Joseph Smith about one year after the Church was organized, the Lord in a broad sense makes known why his great work, to be accomplished, has been restored for the benefit of mankind and to prepare the way for his second coming. Said he:

"And even so I have sent mine everlasting covenant unto the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face, to prepare the way before me." (D&C 45:9.)

Herein we learn of the great obligations placed upon this people to assist the Lord in bringing these things to pass among men. It requires unity and dedication to its purposes. Concerning this need, the Lord has given this warning:

"... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.)

The greatest safeguard we have for unity and strength in the Church is found in the priesthood, by honoring and respecting it. Oh, my brethren—presidents of stakes, bishops of wards, and all who hold the priesthood—God bless you in your leadership, in your responsibility to guide, to bless, to comfort the people whom you have been appointed to preside over and to visit. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean, and live in the spiritual realm.

Recognize those who preside over you and, when necessary, seek their advice. The Savior himself recognized this authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.)

He could have told Saul in a few words what he should do, but there

was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

Here is a lesson for all of us in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

Unity and its synonyms—harmony, goodwill, peace, concord, mutual understanding—express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

I can imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in a home in which these virtues predominate. Most gratefully and humbly I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that goodwill and mutual understanding has been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, goodwill are virtues to be fostered and cherished in every home.

One of the first conditions that will bring about disunity will be selfishness; another will be envy: "Brother So-and-so passed me by and said nothing to me about the matter." "The bishopric chose Sister So-and-so to be organist, and she can't play half as well as I." "I'm not going to priesthood meeting any more because the bishopric appointed a certain man to act as adviser of the priests." "The Sunday School chose So-and-so as a teacher." "The superintendent released me, and I feel hurt." "The presidency of the stake has never recognized me, and I feel offended." "The General Authorities do not always see eye to eye." Oh! a hundred and one little things like that may come up—little things, insignificant in themselves when we com-

pare them with the greater and more real things of life. And yet, I know from experience that the adversary can so magnify them that they become mountains in our lives, and we are offended, and our spirituality starves because we entertain those feelings.

There is another element—fault-finding—associated with that spirit of envy. We find fault with a neighbor. We speak ill of each other. When that feeling comes, it is a good thing just to sing that simple little Mormon hymn, "Nay, Speak No Ill."

"Nay, speak no ill; a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've
heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still let us speak the best we can.

"Then speak no ill, but lenient be
To other's failings as your own.
If you're the first to fault to see,
Be not the first to make it known,
For life is but a passing day;
No lip may tell how brief its span;
Then, O the little time we stay,
Let's speak of all the best we can."
(Hymns, 116.)

"Let us speak of all the best we can." Would not that be a glorious lesson in the world today in the midst of the false propaganda that is going out from one nation to another—reviling, defiling, defaming? Is it not terrible when you think of it in the light of the gospel?

And that reminds me of a beautiful story that I read many years ago. It happened before the English guns opened the doors to the Japanese nation. During those days they worshipped their ancestors as they do now, but they worshipped beautiful spots in nature, too; and even today, if you follow a walk up one of those hills, you will be sure that it will lead you to a magnificent view where you may contemplate the beauties of nature.

The story says that an old philosopher used to meet the people and teach them the lessons of virtue and uprightness that he drew from the flowers and shrubs that grew so luxuriantly in that land. One morning, following his lecture, the old philosopher was accosted by a workman who said, "Tonight, when you come back from your walk, will you please bring me a rose that I may study its stamens, its petals, and see the lesson that you gave us last night?"

The old philosopher said, "I will give you the rose tonight."

And a second accosted him and said,

"Will you bring me a hawthorn twig that I may continue my study of that?" And he replied, "I will bring you a hawthorn twig."

And a third said, "Will you please bring me a lily tonight that I may study the lesson of purity?"

"I will bring you a lily."

After working hours the three were at the gate to meet the philosopher. To the first he gave the rose, to the second the hawthorn twig, and to the third the lily, as he had promised.

Suddenly the man with the rose said, "Oh, here's a thorn on the stem of my rose!"

And the second said, "And here's a dead leaf clinging to my hawthorn twig."

And the third, encouraged by the remarks of his companions, said, "And here's dirt clinging to the root of my lily."

"Let me see," said the old philosopher, and he took the rose from the first, the hawthorn twig from the second, and the lily from the third. From the rose he broke the thorn and gave it to the first. He plucked the dead leaf from the hawthorn twig and handed it to the second. He took the dirt from the roots of the lily and placed it in the hands of the third. Holding the rose, the hawthorn twig, and the lily, he said, "Well, each of you has what attracted him first. I left the thorn on the rose purposely, the dead leaf on the hawthorn twig, and the dirt on the lily. Each of these attracted you first. You may keep them now, and I will keep the rose, the twig, and the lily for the beauty I see in them."

Not a few of us have a thorn in the flesh as did Paul. Perhaps to some of us a dead leaf of some past act is clinging. It may be that there is a little dirt in our character, but each one has also a rose in his life, a hawthorn twig, or a lily. And it is a glorious lesson for us to learn: to see the rose and be blind to the thorn; to see the hawthorn twig and be blind to the dead leaf; to see the lily and not the dirt in our fellow's character.

I do not know of anything that will contribute more to unity in a ward, in a stake, and in the Church than for members to see the good in man, and to speak well of each other.

On the world horizon calamities continue to menace the people—the tragedy of war with the suffering of the innocent, the broken harmony of the homes in the death of a valiant son or husband. The seeds of discord and confusion among the masses caused by riots and violence of all sorts make important the need for complete unity within our own ranks, as we see these worldwide disturbances tear

apart the home, and undermine our very civilization.

As we concern ourselves with unity in the Church, we must not be insensitive to the evil forces around us, both here in America and in the world at large—the influences, the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying constitutional forms of government. If I speak plainly and, in condemnation, refer to reprehensible practices and aims of certain organizations, please do not think that I harbor ill will or enmity in my heart toward other United States citizens or the citizens of any country whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but we must condemn the sin.

Timely references and appropriate warnings have been given from time to time on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe of any peace-loving nation. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within any nation, bringing disintegration, that are often more dangerous and more fatal than outward opposition.

For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ.

The Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is with any government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate established forms of good government.

Today, there are in this country enemies in the form of "isms." I call them anti-Americanisms, and what is true in America is true in other countries. Only a few of the leaders fight openly; most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement, investigations made by a committee of the United States Senate and the FBI bear

ample evidence. Of the menace of one of these, Dr. William F. Russell, dean of Teachers College, Columbia University, and one of the many authorities whom we might quote as to the pernicious activity of these groups, said nearly 30 years ago in an address that has since proved to be prophetic:

"Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make 'the world safe for democracy,' so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communistic, according to their idea. So they have sent out missionaries. They have supplied them well with funds. They have won converts. These converts have been organized into little groups called 'cells,' each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. They publish and distribute many papers and pamphlets."

Continuing, Dr. Russell states:

"These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. . . . The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers, and reformers who know distress, and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges, and our schools. The campaign is much alike all over the world. I have seen the same articles, almost the same pamphlets, in France and England as in the United States." ("How to Tell a Communist and How to Beat Him," an address given in 1939.)

One of our U. S. senators just recently called attention to conditions existing in our country today. He said: "America has been afflicted over the past three or four years by an epidemic of acts of so-called civil disobedience. Municipal ordinances and state statutes have been willfully and intentionally disobeyed by individuals and groups. Private property has been subject to deliberate trespass."

"Mobs have taken to the streets, interfering with commerce, creating public disorder, and breaching the peace. Civil disobedience has at times been advocated from some of the pulpits throughout the land and encouraged, upon occasion, by ill-advised statements of public officials. Mobs have frequently been so large that the

police were helpless to make arrests.

"These acts of so-called disobedience have been proclaimed by important political personages to be in the finest American tradition. It was said to be good Christian doctrine to disregard man-made laws which conflicted with one's own conscience, and, of course, by implication, those who enforced man-made laws were likewise to be disregarded. This [is indeed] a strange and false doctrine. . . .

"Few people have dared to voice an objection for fear of being labeled 'bigot,' and representatives of law and order have become pictured as villains while lawless marchers and sit-downers have become the figures for compassion."

The senator then continues, "Finally, perhaps the most responsible and damaging factor underlying the riots, growing crime rate, and disrespect for law and order, is that of a lessened discipline, which is evident today among an increasing number of young people in our society. The American home is not what it once was and this is reflected in a parental discipline which is not what it used to be.

"All too many children are not taught to respect their elders. The general atmosphere of permissiveness permeates too many homes, too many schools and too many churches in America. A few, but highly articulate and vocal, churchmen advocate the decrease of divinity.

"These are all symptoms of a sick society, a sickness which, if left to run its course unchanged, will destroy law and order and a progressive society of free men.

"In such an atmosphere of permissiveness, civil disobedience and disrespect for civil law, the seeds of crime have taken deeper root and the nation is now reaping the harvest."

(Senator Robert C. Byrd of West Virginia, *Deseret News*, August 7, 1967.)

Thus, we are witnessing the attempts that are being made at this very time by insidious forces to induce contention and confusion in organized societies of mankind.

And now, brethren and sisters, I echo the prayer of the Savior: "Make them one, Father, as thou and I are one. In the world, but not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (See John 17:15 ff.)

God help us that we may continue to serve humanity; that we may feel in our hearts that we are privileged to serve God's children; that we shall be united as his people, and that we shall be united as a country.

May every father magnify the priesthood of God in his own home and, with his beloved wife and companion, teach his children the ways of the Lord as revealed to us.

Priesthood bearers are to watch over the Church always, for the Lord has given this instruction, that our families may walk uprightly before our Father in heaven: "The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

I bear testimony that we are engaged in God's work, in the saving of souls. May we find the strength, by unity within the Church, to go forward in the accomplishment of his purposes. This I humbly pray, in the name of Jesus Christ. Amen. ○

land, in 1939, just before the outbreak of World War II.

I had met a very prominent English gentleman, a member of the House of Commons and formerly one of the justices of the supreme court of Britain. In a series of conversations on various subjects, " vexations of the soul," he called them, we talked about business and law; about politics, international relations, and war; and we frequently discussed religion.

He called me on the phone one day and asked if I would meet him at his office and explain some phases of my faith. He said, "There is going to be a war, and you will have to return to America, and we may not meet again." His statement regarding the imminence of war and the possibility that we would not meet again proved to be prophetic.

When I went to his office, he said he had been intrigued by some things I had told about my church. He asked me if I would prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet and that you believe that God the Father and Jesus of Nazareth appeared to him in vision.

"I cannot understand," he said, "how a barrister and solicitor from Canada, a man trained in logic and evidence and unemotional cold fact, could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I wish you would take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggested that, as I had been working on such a brief for more than 50 years, we proceed at once to have an examination for discovery, which is briefly a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see whether they can find some area of agreement and thus save the time of the court later on.

I said perhaps we could find some common ground from which we could discuss my "fantastic ideas." He agreed, and we proceeded with our "examination for discovery."

Because of time limitations, I can only give a condensed or abbreviated synopsis of the three-hour conversation that followed. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume that you believe in the Bible—the Old and New Testaments?"

"I do"

The Profile of a Prophet

BROWN, President Hugh B.

of the First Presidency

● My brothers and sisters who are members of The Church of Jesus Christ of Latter-day Saints, and my brothers and sisters who are members of other churches, or of none; all who may be listening to the proceedings of this conference, I salute and welcome as my brothers and sisters because I believe in the universal Fatherhood of God and the consequent universal brotherhood of man.

I should like to support and bear

witness to the claim that the gospel of Jesus Christ as it was taught by him and his apostles in the meridian of time was restored in the state of New York in 1830 by Jesus the Christ, and was organized under his direction through the Prophet Joseph Smith. I should like to give some reasons for this faith and attempt to justify my allegiance to the Church. Perhaps I can do this best by referring again to an interview I had in London, Eng-

"Do you believe in prayer?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did he speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, and to others of the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"Certainly not. Such communication reached its climax, its apex at that time."

"Do you believe that Jesus of Nazareth was the Son of God?"

"He was."

"Do you believe, sir, that after the resurrection of Christ, God ever spoke to any man?"

He thought for a moment and then said, "I remember one Saul of Tarsus who was going down to Damascus to persecute the saints and who had a vision, was stricken blind, in fact, and heard a voice."

"Whose voice did he hear?"

"Well," he said, "the voice said 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.'"

"Do you believe that actually took place?"

"I do."

"Then, my Lord"—that is the way we address judges in the British commonwealth—"my Lord, I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"Not to my knowledge."

"May I suggest some possible reasons why he has not spoken. Perhaps it is because he cannot. He has lost the power."

He said, "Of course that would be blasphemous."

"Well, then, if you don't accept that, perhaps he doesn't speak to men because he doesn't love us anymore. He is no longer interested in the affairs of men."

"No," he said, "God loves all men, and he is no respecter of persons."

"Well, then, if you don't accept that he loves us, then the only other pos-

sible answer as I see it is that we don't need him. We have made such rapid strides in education and science that we don't need God any more."

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men need faith to hear him."

Then we proceeded to examine what I may call a "profile of a prophet."

We agreed that any man who claims to be a prophet should have at least the following characteristics:

1. He will boldly but humbly declare, "God has spoken to me."

2. His message will be dignified, intelligent, earnest, and honest, but he will not necessarily be a learned person.

3. There will be no spiritualistic claims of communion with the dead, no clairvoyance or legerdemain.

4. Generally he will be a young man such as Samuel; a man having good parentage and associates.

5. His message must be reasonable and scriptural.

6. He will be fearless and positive, unmindful of current opinion and the creeds of the day.

7. He will make no concessions to public opinion or the effect upon himself or his reputation or personal fortune.

8. His message must be current, unusual, but historically consistent.

9. He will simply but earnestly tell what he has seen and heard.

10. His message, not himself, will be important to him.

11. He will boldly declare, "Thus saith the Lord!"

12. He will predict future events in the name of the Lord, events that he could not control, events that only God could bring to pass.

13. His message will be important not only for his generation but for all time, such as the messages of Daniel, Ezekiel, and Jeremiah.

14. He will have courage, fortitude, and faith enough to endure persecution and, if necessary, to give his life for his testimony, and be willing to seal his testimony with his blood as did Peter and Paul.

15. He will denounce wickedness fearlessly and be rejected and ridiculed therefore.

16. He will do superhuman things, things that only a man inspired of God could do.

17. The consequence of his teach-

ings will be convincing evidence of his prophetic calling: "By their fruits ye shall know them."

18. His word and message will live after him.

19. All of his teachings will be scriptural. In fact, his words, writings, and message will become scripture. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

I believe Joseph Smith was a prophet of God because he gave to this world some of the greatest revelations of all time. I believe that he was a prophet of God because he foretold many things that have come to pass, things that only God could bring to pass.

John, the beloved disciple of Jesus, declared, "... the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy, and if he had the spirit of prophecy, he was a prophet. I submitted to my friend, that as much as any man who ever lived, the Prophet Joseph had a testimony of Jesus, for, like the apostles of old, he saw him and heard him speak, and like them he gave his life for that testimony. I know of no one who has given more convincing evidence of the divine calling of Jesus Christ than did Joseph Smith.

I believe Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon, which is a history of the ancient inhabitants of America. Some people will not agree, but I submit that Joseph Smith in translating the Book of Mormon did a superhuman work. I ask anyone to undertake to write the story of the ancient inhabitants of America, to write as he did without any source material. He must include in the story 54 chapters dealing with wars, 21 historical chapters, 55 chapters on visions and prophecies (and remember, when the writer begins to write on visions and prophecies, he must have the record agree meticulously with the Bible). He must write 71 chapters on doctrine and exhortation, and here too, he must check every statement with the scriptures or he will be proved to be a fraud. He must write 21 chapters on the ministry of Christ, and everything the writer claims Jesus said and did and every

Man is an eternal being, his body is eternal. It may die and slumber, but it will burst the barriers of the tomb, and come forth in the resurrection of the just.—President John Taylor

testimony he writes in the book about him must agree absolutely with the New Testament.

I ask, would anyone like to undertake such a task? I point out, too, that he must employ figures of speech, similes, metaphors, narration, exposition, description, oratory, epic, lyric, logic, and parables. I ask the writer to remember that the man who translated the Book of Mormon was a young man who had very little schooling, and yet he dictated that book in just a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is a fraud, but not one of them has been able to prove that anything in it was contrary to the scriptures, the Bible, the word of God.

The Book of Mormon not only declares on the title page that its purpose is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, but this truth is also the burden of its message.

In Third Nephi it is recorded that multitudes of people testified, "We saw him, we felt of his hands and his side, we know he is the Christ. . . ." (See 3 Ne. 11:14-15.)

Joseph Smith undertook and accomplished other superhuman tasks. Among them I list the following: He organized the Church. (I call attention to the fact that no constitution effected by human ingenuity has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the gospel message to all nations, which is a superhuman task and is still progressing with accelerated

speed. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers. There are tens of thousands of witnesses who certify that this promise has been fulfilled.

I said to my friend, "My Lord, I cannot understand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were teaching, namely, that Jesus is the Christ. I could understand their persecuting Joseph if he had said, 'I am Christ,' or if he had said, 'There is no Christ,' or if he had said someone else is Christ; then Christians believing in Christ would be justified in opposing him.

"But what he said was, 'Him whom ye claim to believe in, declare I unto you.' Paraphrasing what Paul said in Athens, 'Whom therefore ye ignorantly worship, him declare I unto you.' (Acts 17:23.) Joseph said to the Christians of his day, 'You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God, the Redeemer of the world. Why persecute me for that?

"When Joseph came out of the woods where he had this vision, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; second, that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, that the channel of communication between earth and heaven is open, and revelation is

continuous."

The judge sat and listened intently. He asked some very pointed and searching questions, and at the end of the interview he said, "Mr. Brown, I wonder if your people appreciate the import of your message. Do you?" He said, "If what you have told me is true, it is the greatest message that has come to earth since the angels announced the birth of Christ."

This was a learned judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, his voice trembling, "that some man would appear on the earth and authoritatively say, 'Thus saith the Lord.'"

As I intimated, we did not meet again. I have mentioned very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say from the very center of my heart that by the revelations of the Holy Ghost I know, and you may know, that Joseph Smith was a prophet of God. While the evidences I have mentioned and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge. I pray that you may in humility ask him whether it be true, and I promise you that he will respond and that you will know from the warmth in your heart that what I have said this morning is God's eternal truth, to which I humbly bear witness in the name of Jesus Christ. Amen. ○

TANNER, *President N. Eldon* of the First Presidency

The Power of Prayer

● President McKay, brothers and sisters everywhere, it is a joy indeed to be here today in this historic Tabernacle, here on this beautiful Temple Square, where members of the Church have been meeting at these regular conferences during the past hundred years; where, as did those who have preceded us, we enjoy the Spirit of the Lord, listen to words of wisdom, and are instructed in gospel principles;

where we can have our faith renewed and our testimonies strengthened; from where, as radio and television have made it possible, the great messages of the leaders of the Church have gone out to all the world. We wish to extend a warm welcome to our radio and television audience today.

We have just heard the beautiful rendition of this great Tabernacle Choir, which was organized in 1847,

and which, with the "Spoken Word" by Richard L. Evans, has been heard weekly by millions of people since 1929. The latest tour, which was made about a month ago, made it possible for thousands and thousands of people in Canada at the exposition, in New York, Michigan, Nebraska, Oklahoma, Massachusetts, and Rhode Island to enjoy its magnificent concerts.

On behalf of the First Presidency, those assembled here, and I feel sure, all members of the Church, we wish to express our sincere and deep appreciation to President Isaac M. Stewart; to the conductors, Richard P. Condie and Jay Welch; to our organists, Alexander Schreiner, Robert Cundick, and Roy Darley; to every dedicated member of the choir, and to others who have contributed to its outstanding success. May the Lord continue to bless them with success.

As we reflect on the many conferences that have been held under the direction of prophets and inspired leaders, all of whom have been dedicated servants of God, many of whom were really giants of the Lord, it certainly makes one feel humble to occupy this position. I do earnestly pray and ask that I may have an interest in your faith and prayers, to the effect that the Spirit of the Lord will be with us while I stand before you, that what I may say will be in keeping with his Spirit and helpful to those assembled here and to those who may be listening in. I sincerely pray that the Spirit and blessings of the Lord will attend you, that those things you desire in righteousness will be given you.

I have great faith in prayer, and believe that "more things are wrought by prayer than this world dreams of." (Tennyson, *Morte D'Arthur*.) In fact, I have chosen to talk on prayer and pray that the Lord may help us realize the importance and value of prayer, and what a great privilege and opportunity every one of us has of going to the Lord in thanksgiving and supplication.

It is because I have had my prayers answered so many times throughout my life, and because I feel so keenly the great need of calling upon the Lord, and because I have experienced the strength and blessings and guidance of the Lord in the position which I now hold, that I have chosen to discuss this subject with you today. I pray that those who doubt might be helped to see and understand that God is our Father, that we are his spirit children, and that he is really there, and has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

I often wonder if we really realize the power of prayer, if we appreciate what a great blessing it is to be able to call on our Father in heaven in humble prayer, knowing that he is interested in us and that he wants us to succeed.

As Richard L. Evans has said so beautifully: "Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a loving Father who wants our happiness and eternal progress and who will help us all he can if we will but give him in our lives an opportunity to do so with obedience and humility, and faith and patience."

To pray effectively, and to feel that one can be heard and have his prayers answered, one must believe that he is praying to a God who can hear and answer, one who is interested in his children and their well-being. The first record we have of anyone praying to the Lord is that recorded by Moses in these words: "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; . . ."

"And Adam and Eve, his wife, ceased not to call upon God. . . ." (Moses 5:4, 16.)

Great and influential men have always prayed for divine guidance. Even this great nation was founded on prayer. U.S. Senator Strom Thurmond reminded us of this in May of last year wherein he said:

"The Mayflower Compact, written in November of 1620, begins with a prayer, 'In the name of God,' and goes on to state: 'We . . . having undertaken, for the glory of God, . . . do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic.'"

"Thus our nation began founded on prayer. The kneeling figure of George Washington through that bitter winter in Valley Forge is a part of this country that should never be forgotten. . . ."

"The Constitutional Convention in June of 1787 had been meeting for weeks without agreement, when Benjamin Franklin rose to his feet and addressed George Washington:

"Mr. President: The small progress we have made after four or five weeks close attention and continual reasonings with each other . . . is a melancholy proof of the imperfection of the human understanding. . . . We have gone back to ancient history for models of government that now no longer exist. And we have viewed modern states . . . but find none of their constitutions suitable to our circumstances. . . . How has it happened, Sir, that we have not, hitherto, once thought of humbly applying to the Father of Light to illuminate our understandings?

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection.

"Our prayers, Sir, were heard; and they were generously answered. . . ."

"I, therefore, beg leave to move:— 'That henceforth, prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business.' " ("A Priceless Asset," *Spotlight*, May 1966.)

This was done, and now we enjoy the fruits of their labors in answer to prayer. Prayer has never been outmoded in this great country. Lincoln, who prayed to the Lord continually for guidance, said:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

President Dwight D. Eisenhower, at the time of his inauguration, petitioned the Lord:

"Give us, we pray, the power to discern clearly right from wrong, and to allow all our works and actions to be governed thereby, and by the laws of this land . . . so that all may work for the good of our beloved country, and for thy glory. Amen."

Samuel F. B. Morse, inventor of the telegraph, said that whenever he could not see his way clearly, he knelt down and prayed for light and understanding.

We have that sweet and simple prayer recorded by astronaut Gordon Cooper while orbiting the earth:

"Father, thank you, especially for letting me fly this flight. Thank you for the privilege of being able to be in this position, to be up in this wondrous place, seeing all these many startling, wonderful things that you have created."

I join with Senator Thurmond in his appeal to "our people to pray more, to examine the religious heritage of our country, and to see the benefit of seeking God's blessings. Prayer is the only way in which the finite can communicate with the infinite; . . . in which the visible may be in touch with the invisible. You may easily see, if you but examine the history of our Nation, that prayer and communication with God is the very cornerstone of our society. If you allow it to be abandoned now, you will be casting away the greatest asset this Nation, or any other nation, has ever known."

All of the prophets, from Adam to our present prophet, have prayed unceasingly for guidance, and even the

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Suggested LDS Choir Anthems

Abide With Me, 'Tis Eventide	Gates	M
All Glory, Laud and Honor	Schreiner	M
All in the April Evening	Robertson	M
America the Beautiful	Asper	M
Awake! Arise!	Stickles	E
Beautiful Zion for Me	Daynes	E
Bless Ye the Lord	Yvanoff	E
Brother James Air	Jacob	M
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God is Holy	Eberlein	M
God So Loved the World	Stainer	E
Gospel Gives Unbounded Strength, The	Schreiner	E
Gospel Is Truly the Power of God	Schreiner	M
He Watching Over Israel	Mendelssohn	M
Here in This House	Howarth	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
If Ye Love Me, Keep My Commandments	Carlbon	M
In My Father's House	MacDermid	M
Jerusalem, O Turn Thine	Gaund	M
Jesus, Name of Wondrous Love	Titcomb	M
King of Love My Shepherd Is	Shelley	D
Let Not Your Heart Be Troubled	Foster	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lo, What a Beautiful Rose	Praetorius	E
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelssohn	M
Lord Hear Our Prayer	Robertson	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Trehorne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aufbach	E
O Come, Let Us Worship	Mendelssohn	M
O God, Our Help in Ages Past	Cornwall	M
O Lofty Mountains	Cannon	M
O Loving Savior, Slain for Us	Auber	M
O Worship the King	Cornwall	M
Onward Ye People	Sibellus	M
Open Our Eyes	Macfarlane	D
Open the Gates	Jenkins	M
Poor Wayfarer Man of Grief	Durham	M
Son of Man	Robertson	M
Spirit of God	Nedlinger	M
Still, Still With Thee	Shelley	M
Thanks to Thee, O Lord	Handel	M
That Blessed Easter Morn	Caldwell	E
Verdant Meadows	Handel	M
We Are Watchmen	Schreiner	MD
With a Voice of Singing	Shaw	M

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Savior prayed continually to God the Eternal Father. We read, regarding the Savior: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.)

The Lord has admonished all of us to pray, and through the prophet James has given us this promise:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

This promise is given to every one of us—high and low, rich and poor. It is universal, unrestricted to you and to me and to our neighbors. He has told us that we must believe and have faith in God. We should know that the Lord stands ready to help his children if they will put themselves in tune through prayer and by keeping his commandments. In fact, the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

The Lord has warned us that we must humble ourselves and not be as the ancient prophet said: Many men "are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block . . . nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning. . . ." (2 Ne. 26:20.)

Paul said, concerning the proud man of the world:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

As that great student, the late President J. Reuben Clark, Jr., said, if men are to learn of God and be guided by him, they "must put aside of their learning and their achievements from their hearts. And why not? For how like a drop in the ocean is the knowledge of the wisest compared with the fullness of the truth of the universe. Men must humbly confess Jesus as the Christ, 'for there is none other name under heaven given among men, whereby we must be saved.'" (On the Way to Immortality and Eternal Life, p. 6.)

We must be prepared to recognize God as the Creator of the world, and

that he, through his son Jesus Christ and his prophets, has given us in simple language man's relationship to God, information regarding our pre-mortal existence, the purpose of our mission here on earth, and the fact that our post-mortal existence, or our life after death, is real, and that what we do here will condition us for the world to come.

We must not be misled by the doctrines of men. All the studies of science and philosophy will never answer the question: "What is man and why is he here?" But it is answered clearly and simply in the gospel of Jesus Christ, and we are instructed: "If any of you lack wisdom, let him ask of God. . . ." (Jas. 1:5.)

Let us be prepared to do this and not be as those to whom the Savior referred, when he said: ". . . well did Esaias prophesy of you, saying,

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:7-9.)

Yes, it is important, and the Lord emphasizes that we must humble ourselves and accept the teachings of Jesus Christ and keep his commandments if we would expect him to hear and answer our prayers. We should all be prepared to say truthfully, as Paul did, in speaking to the Romans, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)

It is difficult to understand why some cannot believe, or find it very hard to believe, that God can hear and answer our prayers, and yet they believe that astronauts can leave the earth and travel in outer space at thousands of miles per hour and still be directed from home base; that they can keep in touch with home base and receive instructions and be led in their activities and then be brought back to a safe landing here upon the earth.

How can we question God's ability to hear and answer our prayers and direct us in all things if we will but keep in tune with him and at the same time have no doubt that Surveyor III, a mechanical instrument, can be sent out from the earth to the moon and there be directed by mere man here upon the earth? It followed instructions as it was directed to dig, to stop digging, to make a report, to send back pictures, and to dig again. As long as it was in tune, it could be directed.

We are as astronauts, or the Surveyor, sent out by God to fill our mis-

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sions here upon the earth. He wants us to succeed. He stands ready to answer our prayers and assures us a safe landing as we return if we will but keep in touch with him through prayer and do as we are bid.

As we pray, however, are we prepared to ask the Lord to bless us as we answer his call or acknowledge and serve him?

Are we prepared to ask the Lord to forgive us as we forgive one another? For the Lord has said: "... if ye forgive men their trespasses your heavenly Father will also forgive you; But if ye forgive not men their trespasses neither will your Father forgive your trespasses." (3 Ne. 13:14-15.)

We may well stop and analyze our own situation. Do we wait until we are in trouble and then run to the Lord? As we pray, do we give orders to the Lord by saying, "Bless this," and "Bless that," "Give us this," and "Give us that," "Do this," and "Do that"?

Or do we pray that we might be led to do that which is right, or be blessed with those things which are for our best good? We should always pray for the desire and strength and determination to do the will of our Heavenly Father, and always stand ready to do his bidding.

Men pray for different reasons. Many are driven to their knees out of fear, and then only do they pray. Others go to the Lord when in dire need of immediate direction for which they know of no other place to go. Nations are called by their governments in case of a national tragedy, drought, or plague, famine or war, to call upon God for his blessings, for his protection, and for his direction. Some people ask to be healed, others to be strengthened. They ask for the blessings of the Lord to attend their families, their loved ones, and themselves in all their righteous endeavors. This, I am sure, is all good in the sight of the Lord.

It is most important, however, that we take time to express our gratitude to our Father in heaven for the many blessings we receive. I was deeply touched one day following our family prayer when one of our little daughters said, "Daddy, I don't think we ought to ask for more blessings." The Lord has been very good to us, but I do think we should ask him to help us to be worthy of the blessings we receive." Since then we have tried more diligently to express our gratitude to our Father in heaven and pray for guidance that we might be worthy of that which he has given us.

As we express our appreciation for our many blessings, we become more conscious of what the Lord has done

for us, and thereby we become more appreciative. We all know what it means to hear or receive an expression of gratitude for anything we might have done. Our forefathers set aside a day of thanksgiving. I fear that some of us even forget that day.

I wonder if we are sometimes guilty of not expressing to the Lord our gratitude, even as the lepers who were healed. We all remember so well the story of Jesus healing the ten lepers, who cried: "... have mercy on us.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger." (Luke 17:13, 15-18.)

And as Mark Antony said when referring to Caesar, who recognized his friend Brutus among his assassins:

"This was the most unkindest cut of all;

For when the noble Caesar saw him stab,

Ingratitude, more strong than traitors' arms,

Quite vanquished him: then burst his mighty heart. . . ."

(William Shakespeare, *Julius Caesar*, Act 3, sc. 2.)

I am sure that the Lord expects us to express our gratitude for our many blessings as we ask for his continued blessings, and to ask forgiveness for our failings and the desire and strength to do right.

When we pray, it is important that we set about to do all in our power to make it possible for the Lord to answer our prayers. As my father said to me when I was just a boy, "My son, if you want your prayers to be answered, you must get on your feet and do your part."

I often think how much more effective it would be, when the country's president calls upon his people to set aside a day of prayer, if we were all living righteous lives and were prepared to acknowledge God as our Creator and to keep his commandments. It seems that many have lost belief in God entirely, and others question his ability to answer our prayers. Others have faith and confidence in their own learning and in their own strength and power.

Then there are those who are as the chief rulers referred to in John:

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not

confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Let us all pay heed to the warning of the Lord himself, wherein he said, regarding the American continent:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Ether 2:12.)

With this warning from the Lord, we have this promise: "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

We should all have the courage and determination to say as did Joshua: "... choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

The Lord has instructed parents to teach their children to have faith in Christ, the Son of the living God, and to pray and to walk uprightly before the Lord. There is no doubt that our children, if they are taught to pray to a living God in whom they have faith, can more easily walk uprightly before the Lord.

I shall never be able to express fully my appreciation to my parents for teaching me to pray secretly and to participate with them in family prayer. My mother taught me at her knee. She made me feel and know that I was talking to the Lord, to our Maker, our Father in heaven, and that he was conscious of my acts and my wishes and my needs. I was taught that I should express my sincere thanks, ask for forgiveness, and ask for strength to do the right. This has always been a great strength to me throughout my life, and today I pray even more diligently than I ever did before that the Lord will guide and direct me in my activities, that whatever I do will be acceptable to him.

As I think back to when we used to kneel as a family in prayer every morning and every evening, I realize what it meant to us as children to hear our father call upon the Lord and actually talk to him, expressing his gratitude and asking for the blessings of the Lord on his crops and flocks and all of our undertakings. It always gave us greater strength to meet temptation when we remembered that we would be reporting to the Lord at night.

Family prayer in any home will draw the family closer together and result in better feelings between father and mother, between parents and children, and between one child and

another. If children pray for their parents, it makes them more appreciative of their parents, and as they pray for one another, they feel closer to one another and part of each other, especially as they realize that they are talking to their Father in heaven while on their knees in family or secret prayer. Then is when we forget our differences and think of the best in others, and pray for their well-being and for strength to overcome our own weaknesses. There is no doubt that we are better people when we try to tune in to the spirit of our Father in heaven so that we might communicate with him and express our desire to do his will as we pray for his blessings.

The Lord has admonished us to "pray always, lest you enter into temptation and lose your reward."

"Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father." (D&C 31:12-13.)

The Lord has also said: "... the effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.)

I have often asked myself and tried to answer the question, "Why do some people refuse to pray? Is it because they feel they have not the time?" I remember very well a father coming to me one day regarding his oldest son, with whom he was having some difficulty. The boy was a good boy, but he was getting out of hand. I asked the father if they had regular family prayers in their home. His answer was, "Well, no, but sometimes. You know, we are too busy and we go to work at different times, and therefore it is most difficult for our family to get together for family prayer."

I asked: "If you knew that your boy was sick nigh unto death, would you be able to get your family together each night and each morning for a week to pray that his life might be spared?" He said, "Why, of course."

I tried then to explain to him that there are other ways of losing a boy than by death. I also explained that where families pray together, they usually stay together, and their ideals are higher, they feel more secure, and they have a greater love for one another.

Next, do they feel too independent, too smart, and that they can go it alone? Or are they ashamed to call upon God? Do they think it shows a weakness? Or do they not believe or have faith in God? Or is it that they do not appreciate their many blessings? Or do they not feel worthy?

If one does not feel worthy, he should acknowledge his weaknesses, express regret, repent, covenant to do right, and ask for guidance.

Is it because some do not know how to pray? If that is true, I suggest that you go to your Heavenly Father in secret. Pour out your heart to him. Pray regularly so that you can feel at home and comfortable while communing with him. All one needs to do is express his feelings, which the Lord understands. He has invited all of us to call on him regularly and has promised that he will hear our supplication.

The ancient prophet Moroni, referring to the Book of Mormon, said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the

truth of it unto you, by the power of the Holy Ghost."

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

This promise applies to all of us if we will but repent and go to the Lord, knowing that he can hear and will hear and answer our prayers. We should all realize that we are God's children and that he is still as interested in us as he ever was. He still answers the prayers of the righteous and those who diligently seek him.

This is my testimony to you. May we all humble ourselves and diligently seek him through prayer, and then walk uprightly before him, that we may be led to immortality and eternal life, I sincerely and humbly pray in the name of Jesus Christ. Amen. ○

Adam's Role in Bringing Us Mortality

President
Joseph Fielding SMITH

of the First Presidency
and President of the Council of the Twelve

● My dear brethren and sisters, I made a few notes and thought I would present them here on this occasion, but I have changed my mind after what we have heard, and I hope the Lord will help me.

The singing of the choir has called my attention to the fact that there is a divine Redeemer, the Lord Jesus Christ. When Adam was placed in the Garden of Eden, he was in the presence of God our Eternal Father. He talked with the Father and the Father with him. But something happened, and it had to happen: Adam partook of certain fruit. My Bible, the King James version, says in the margin, speaking of Adam's fall, "Man's shameful fall." Well, it wasn't a shameful fall at all.

Adam came here to bring mortality upon the earth, and that resulted in the shutting out from the presence of the Eternal Father of both Adam and Eve and their posterity. The Son of God comes upon the scene from that time henceforth as our Redeemer, as we have just heard in the song this choir has sung. It is the Savior who stands between mankind and our Heavenly Father. We don't pray to God, except through the Son. The Son is the mediator between mankind and the Eternal Father. You seldom hear a prayer that isn't offered to our Heavenly Father in the name of his beloved Son, and that's right. Christ came into this world to represent his

Father. He came into this world to teach mankind who his Father is, why we should worship him, how we should worship him. He performed the greatest work that was ever performed in this mortal world by the shedding of his blood, which paid a debt that mankind owes to the Eternal Father, and which debt we inherited after the fall of Adam.

Adam did only what he had to do. He partook of that fruit for one good reason, and that was to open the door to bring you and me and everyone else into this world, for Adam and Eve could have remained in the Garden of Eden; they could have been there to this day, if Eve hadn't done something.

One of these days, if I ever get to where I can speak to Mother Eve, I want to thank her for tempting Adam to partake of the fruit. He accepted the temptation, with the result that children came into this world. And when I kneel in prayer, I feel to thank Mother Eve, for if she hadn't had that influence over Adam, and if Adam had done according to the commandment first given to him, they would still be in the Garden of Eden and we would not be here at all. We wouldn't have come into this world. So the commentators made a great mistake when they put in the Bible at the top of page 3, as I think it is (it may not be the same page in every Bible), the statement "Man's shameful fall."

Well, that was what the Lord expected Adam to do, because that opened the door to mortality; and we came here into this mortal world to receive a training in mortality that we could not get anywhere else, or in any other way. We came here into this world to partake of all the vicissitudes, to receive the lessons that we receive in mortality from or in a mortal world. And so we become subject to pain, to sickness. We are blessed for keeping the commandments of the Lord with all that he has given us, which, if we will follow and be true and faithful, will bring us back again into the presence of God our Eternal Father, as sons and daughters of God, entitled to the fullness of celestial glory.

That great blessing of celestial glory could never have come to us without a period of time in mortality, and so we came here in this mortal world. We are in school, the mortal school, to gain the experiences, the training, the joys, and the sufferings that we partake of, that we might be educated in all these things and be prepared, if we are faithful and true to the commandments of the Lord, to become sons and daughters of God, joint heirs with Jesus Christ; and in his presence to go on to a fullness and a continuation of the seeds forever, and perhaps through our faithfulness to have the

opportunity of building worlds and peopling them.

Brethren and sisters, let's thank the Lord, when we pray, for Adam. If it hadn't been for Adam, I wouldn't be here; you wouldn't be here; we would be waiting in the heavens as spirits pleading for somebody to do what the scriptures say—a "shameful thing," which it wasn't—or to pass through a certain condition that brought upon us mortality.

We are in the mortal life to get an experience, a training, that we couldn't get any other way. And in order to become gods, it is necessary for us to know something about pain, about sickness, and about the other things that we partake of in this school of mortality.

So don't let us, brethren and sisters, complain about Adam and wish he hadn't done something that he did. I want to thank him. I am glad to have the privilege of being here and going through mortality, and if I will be true and faithful to the covenants and obligations that are upon me as a member of the Church and in the kingdom of God, I may have the privilege of coming back into the presence of the Eternal Father; and that will come to you as it will to me, sons and daughters of God, entitled to the fullness of celestial glory. In the name of Jesus Christ. Amen. ○

HUNTER, *Elder Howard W.* of the Council of the Twelve

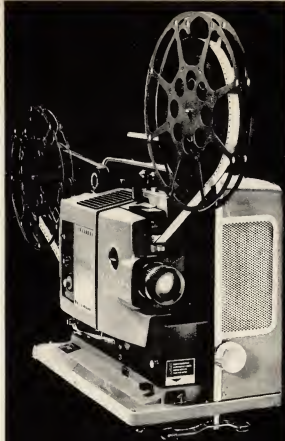
● How many times have you heard the statement made or the opinion expressed that it is not necessary to have membership in a church, or to participate in a religious organization, in order to be a good Christian or live a good Christian life? For a few moments I would like to examine with you the validity of such a statement as it relates to the scriptures and to sound reasoning, which can be supported in fact.

In order to commence a search of this subject, it would seem basic that we turn to the author of Christianity. When speaking to the multitudes, the Master said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

As I listen to these words, it seems

to me that the Lord is saying, "Just because a person may acknowledge my authority or have a belief in my divine nature, or merely express faith in my teachings or the atoning sacrifice I made, does not mean he shall enter into the kingdom of heaven or attain a higher degree of exaltation." By implication he is saying, "Belief alone is not sufficient." Then he expressly adds, "... but he that doeth the will of my Father," that is, he that works and prunes the vineyard that it may bring forth good fruit.

In the revelation that deals mainly with the proper mode of living, given by the Lord as a word of wisdom to us, there are some things mentioned that are good for man as well as things that are not good for him, and then the Lord adds this: "And all saints who remember to keep and do these sayings,



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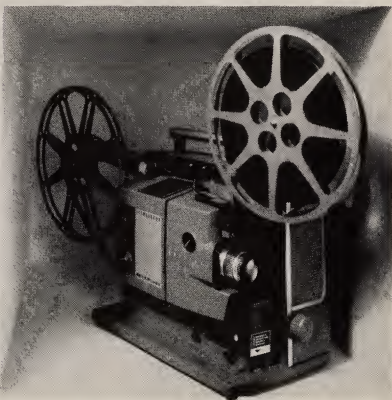
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walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

"Keep and do these sayings" seem to be the key words. Again we must be doers of the word and not just believers in order to obtain the blessing.

In his letter addressed to the twelve tribes scattered abroad, James admonishes them in this way: "... be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:22-25.)

There is historical background for this statement of James. According to the records that have come down to us, the early Church, established by Christ and expanded into the world under the direction of the apostles, followed a similar form of worship on the Lord's Day as had been practiced by the Jewish people in their synagogues. In these services there was the reading of the scriptures of the Old Testament.

The writings of the books now known as the New Testament had not yet been compiled, but undoubtedly the teachings of Jesus and the apostles were introduced. They sang the psalms and the early Christian hymns and offered prayers. James seems to be referring to participation in religious services in the statement, "But be ye doers of the word, and not hearers only." The value of participating in church services, according to James, is realized when the word heard becomes the word in action. If anyone considers himself to be a devout worshiper without carrying over into his daily living the truths he has heard, his worship is as useless as a glance in a mirror, which is straightway forgotten.

The apostle Paul made a statement that is somewhat similar. He referred to the requirements of the law in his letter to the saints in Rome in these words: "For not the hearers of the law are just before God, but the doers of

the law shall be justified." (Rom. 2:13.) In other words, it is not the hearers of the law who are righteous but the doers of the law. Paul's remarks are aimed at those who live under the guise of the mistaken notion that an honorary membership in an inherited religious tradition will constitute them believers entitled to blessings. They pay only lip service but are not doers of the law.

In referring to the parable of the two houses, Luke records the statement of Jesus concerning lip service: "And why call me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49.)

This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual's relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say "Lord, Lord." Such beliefs have their foundations in sand.

All nature, which is God's domain, seems to portray this same principle. The bee that will not "doeth" will soon be driven from the hive. As I watch the busy ants on the trail and around the ant pile, I am impressed by the fact that they are doers and not just believers. Clucking doesn't produce any seeds for the hen; she must scratch. A stagnant pool, green with algae and the scum of inactivity, is the breeding place of the diseases of the swamp, but the clear mountain stream dashing over the rocks as it winds its way down the canyon is an invitation to drink.

The words of the Master regarding the house without a foundation say to me that a man cannot have a shallow and reckless notion that he is sufficient to himself and can build

his own life on any basis that happens to be easy and agreeable. As long as the weather is fair, his foolishness may not be evident; but one day there will come the floods, the muddy waters of some sudden passion, the rushing current of unforeseen temptation. If his character has no sure foundation in more than just lip service, his whole moral structure may collapse.

What can we consciously do to build a strong foundation and put ourselves in a position in which we can do the will of our Father? How can we be best assisted, beyond the point of being hearers only or merely believers, to become doers of the word? If we study the laws of God and the teachings of the Savior, we find that in nearly all instances they have reference to our relationships with others. An individual is limited and confined in being a doer if he is in isolation or solitude.

A man alone doesn't build his own automobile, but the association of men with a united purpose provides the means by which the product is produced and marketed. In the society in which we live, few persons are self-educated. We rely on the organization of a great number of people to accomplish the objective. In business and industry, men who are aggressively organized for a common purpose achieve success. There are many things a man can accomplish in association with others that would otherwise be almost impossible working alone.

Beyond the individual, the smallest group in society is the family. A home based upon the principles taught by Christ is one of the most beautiful examples of Christian living. Each member of the family has the opportunity and privilege of being a doer and enlarging the ability to live the commandments more perfectly. Expanding the family unit into the great community of the Church gives rise to even greater opportunities of being doers of the word. It is from this enlarged family relationship that we derive our Christian vocabulary, calling God "Father," Jesus our "Elder Brother," and referring to each other as "brother" and "sister."

The objectives of the Church are to teach the laws of the Lord and the principles of the gospel, to assist individuals in religious education, to implant the firm testimony that God lives and that Jesus is the Christ and Savior of the world, and to help and encourage each member along the path to celestial and eternal exaltation through the opportunity of "doing." There is a real reason why Christ

established his Church during his personal ministry on earth. We need only to listen to his words and the teachings of those he sent into the world in order to understand.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); "And all saints who remember to keep and do these sayings" (D&C 89:18); "... but the doers of the law shall be justified" (Rom. 2:13); "Whosoever cometh to me, and heareth my sayings, and doeth them" (Luke 6:47)—these are the admonitions.

We must assume from the fact that the Church was established by Christ during his ministry, that it is essential

for man and not an elective. His life and ministry were to set the pattern and create the model. The things established by him were given with the admonition that we follow them.

I submit that the Church of Jesus Christ is as necessary in the lives of men and women today as it was when established by him, not by passive interest or a profession of faith, but by an assumption of active responsibility. In this way the Church brings us out of the darkness of an isolated life into the light of the gospel, where belief is turned into doing according to the admonitions of scripture. This is the hope of the individual, the family, the Church, the nations of the earth.

Thirteen thousand men and women,

principally young persons, are engaged in the world as missionaries, declaring that the Church established by Christ during his personal ministry, and lost to the world because of the corruption of men during those dark ages of history, has again been restored to the earth; that The Church of Jesus Christ of Latter-day Saints is that Church; that the power and authority to act in the name of God have again been conferred upon men. I add my confirming witness to these facts. I know that God lives and that Jesus, his Son, is the Christ and the Savior of the world. I humbly pray that we may each become doers of the word by active Church participation, in the name of Jesus Christ. Amen. ○

Sweet Are the Uses of Adversity Elder A. Theodore TUTTLE

of the First Council of the Seventy

● My dear brothers and sisters:

I was inspired by President McKay's message this morning. I want to bear my testimony that we have heard a message from the mouthpiece of the Lord. I pray that it will find a responsive chord in our individual lives, in our homes, in the Church, and, hopefully, among all nations.

When I was in seminary class many years ago, we had a lesson entitled "Sweet Are the Uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is so often the case, the teachings of our youth return again and again to our memories, oftentimes with greater significance and meaning than they had when they were taught. So it has been with this lesson, and in the intervening years I have learned something about the truth of this statement.

Adversity, in one form or another, is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Oftentimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways—sometimes unjustly tried. At times it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

On one occasion, in the presence of the Prophet Joseph Smith, someone commented that a person was suffering

affliction because of his sins. The Prophet Joseph responded that that was an unhallowed statement to make—that afflictions come to all.

Henry Ward Beecher said, "Affliction comes to us all, not to make us sad, but sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to refresh us as the night refreshes the day; not to impoverish, but to enrich us."

Too often we are shortsighted as we view the effects of adversity upon us. We fail to see the purifying and refining effect wrought by the flames of adversity. These flames are not meant to consume but only to purify us. Disguised as adversity, blessings are showered upon us.

Recently after administering to a seriously afflicted infant, a man who was present observed: "This is one of our finest and most faithful families. I don't know why they should be thus afflicted." Some misunderstand. It does not necessarily follow that righteousness immunizes us against adversity. Elder Harold B. Lee has observed that living the gospel of Jesus Christ is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and look beyond the present trouble to the brighter day.

William Cowper, a noted English poet, returning home one night in a dense London fog became completely and hopelessly lost. Try as he would, the driver could not find his home. Finally, the cabby stopped and said, "It is hopeless." Alighting from the

carriage, Cowper groped his way to a doorway—to find that he was on his own doorstep. He went in and penned these lines, now the lyrics of the hymn, "God Moves in a Mysterious Way His Wonders to Perform."

"Ye fearful Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head."

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

"Out of the lowest depths," Thomas Carlyle has said, "there is a path to the loftiest heights."

We cannot indulge ourselves the luxury of self-pity. Ours is the duty to seek the path that leads us upward. Lives of great men teach us that many of them rose to significant achievement because of their adversities.

To those who this day are weighed down by adversity, I suggest this thought from Robert Browning Hamilton:

Along the Road

"I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say."

"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

Those who have been driven to their

knees in weakness, grief, and humility commune with God not in the learned clichés of prayer, but in heartfelt, soul-revealing communion. And when our Father sustains and assures a tested faith and a tested love, they learn the sweetness of adversity.

While living the gospel will not necessarily temper the elements, it will temper you so you can endure the trials of life without despair and can overcome with patience your afflictions.

Sweet indeed are the uses of adversity. If we bear adversity well, we can learn the principle enunciated by Moroni: "... wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Eth. 12:6.)

It takes faith, too, to believe what Lehi taught:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam felt that men might be; and men are, that they might have joy." (2 Ne. 2:24-25.) But we all need to keep in mind that joy is oftentimes camouflaged in the robes of hard work, sorrow, sickness, and a tested faith.

The trials and adversity experienced by the pioneers who crossed plains and mountains to reach and build this city and this building were related by President J. Reuben Clark, Jr., in his address: "To Them of the Last Wagon." I quote:

"... The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost 'ex' deep, wrung from her clenched lips a half-groan [that] she did her best to keep from the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed. ...

"Then the morning came when from

out that last wagon floated the [cry] of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work its God-given destiny?" (*The Improvement Era*, November 1947, p. 705.)

Why should we then ask God for relief from adversity when we as a people have been made strong by adversity? Rather let us search our hearts to learn the Refiner's purpose in our lives. May we all come to know that God is still in his heaven and rules in the world, and that in the providence of a loving Father, "all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

In the name of Jesus Christ. Amen. o

SIMPSON, Bishop Robert L. *The Law of the Fast*

of the Presiding Bishopric

● President McKay, my dear brethren and sisters of this great Church: May I spend a moment and discuss with you one of the most neglected of all our Heavenly Father's laws and commandments to his children.

May I begin this important assignment by bearing my testimony that all of Heavenly Father's commandments are perfect; each law when lived brings happiness to the individual.

One of the most neglected and yet most needed laws for this troubled generation in a modern world of acceleration and distraction is the law of the fast. Fasting and praying have been referred to almost as a singular function from the earliest times. Adam's generation fasted and prayed, as did Moses on Sinai. (Deut. 9:9-11.)

The Prophet Elijah traveled to Mt. Horeb under the influence of fasting and prayer. There he received the word of the Lord. His preparation had not been in vain. (1 Kings 19:8.)

Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16.) This was the true fast, abstinence from both food and drink. This is still the

manner of the true fast in our day.

There were significant changes made at the time of Christ's mission in mortality. The law of sacrifice, for example, was replaced by a higher law. We are told that following the Master's visit to this, the western hemisphere, the people were told to continue in "fasting and prayer [there was no change in this law] and in meeting together oft both to pray and to hear the word of the Lord." (4 Ne. 12.) So complete and sincere were the people in obeying his commandments "that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus." (4 Ne. 13.) Wouldn't it be thrilling to enjoy such a condition today!

His law has been reconfirmed in our day, for through a modern prophet in the year 1832, he said: "... I give unto you a commandment that ye shall continue in prayer and fasting from this time forth." Then in the very next verse he mentions gospel teaching almost as a prime product of the prayer and fasting process. In the words of the Lord: "And I give unto you a commandment that ye shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (D&C 88:76-78.)

No man or woman can hope to teach of things spiritual unless he is directed by that spirit, for "the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

"And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given.

"And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;

"For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son." (D&C 42:14-17.)

Oh, that every teacher might catch the spirit of this promise and claim this offered partnership, available to all who are engaged in the teaching of truth.

There are no better examples of teaching by the Spirit than the Sons of

Mosiah. The Book of Mormon tells us how they became "strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.)

Is there a priesthood or auxiliary leader any place in this Church who wouldn't give all to possess such power, such assurance? Remember this, above all else, that, according to Alma, they gave themselves to much fasting and prayer. You see, there are certain blessings that can only be fulfilled as we conform to a particular law. The Lord made this very clear through the Prophet Joseph Smith when he declared: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Now, the Lord could not have stated the position more clearly, and, in my opinion, too many Latter-day Saint parents today are depriving themselves and their children of one of the sweetest spiritual experiences that the Father has made available to them.

In addition to the occasional fasting experience for a special purpose, each member of the Church is expected to miss two meals on the fast and testimony Sunday. To skip two consecutive meals and partake of the third normally constitutes approximately a 24-hour period. Such is the counsel.

Competent medical authorities tell us that our bodies benefit by an occasional fasting period. That is blessing number one and perhaps the least important. Second, we contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And third, we reap a particular spiritual benefit that can come to us in no other way. It is a sanctification of the soul for us today just as it was for some choice people who lived 2,000 years ago. I quote briefly from the Book of Mormon: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts,

which sanctification cometh because of their yielding their hearts unto God." (He. 3:35.) Wouldn't you like this to happen to you? It can, you know!

Did you notice it said that those who do this have their souls filled with "joy and consolation"? You see, the world in general thinks that fasting is a time for "sackcloth and ashes," a time to carry a look of sorrow, as one to be pitied. On the contrary, the Lord admonishes: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18.)

Now, may we turn to the most important part of this great law. So far we have only discussed those areas that bless us. The real joy comes with the blessing of the poor and the needy. For it is in the fulfillment of this wonderful Christlike act that we practice "pure religion and undefiled" spoken of by James. Can you think of a better or more perfect Christian function than "pure religion and undefiled"? I can't.

The Lord speaking through Moses observed: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him. . . ." (Deut. 15:7-8.) Then he goes on to promise him who gives: ". . . the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." (Deut. 15:10.) He concludes: ". . . therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. 15:11.)

Amulek had something to say on this subject. After instructing the people for some time on various vital matters, he turned his thoughts to the poor and the needy, advising the congregation that even if they are diligent in all of these other things, and "turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance . . . to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (Al. 34:28.) ➔



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Yes, the law of the fast is a perfect law, and we cannot begin to approach perfection until we decide to make it a part of our lives. When you start and stop the fast is up to you, but wouldn't it be nice to culminate it and be at your spiritual peak for the fast and testimony meeting?

How much you give the bishop as a donation is also up to you, but isn't it thrilling to know that your accounting with the Lord has been paid willingly and with accuracy?

Why you fast is also up to you. But suppose the main reason was simply that you wanted to help someone in need and to be a part of "pure religion undefiled." Wouldn't your faith be lifted and sanctified? Of course it would. And incidentally, have you ever noticed how satisfying it is way deep inside each time you are obedient to Heavenly Father's desires? There can be no equal to the peace of mind that always comes as the reward for obedience to truth.

The world needs self-discipline. You can find it in fasting and prayer. Our generation is sick for lack of self-control. Fasting and prayer help to instill this virtue.

The world's future depends upon an

urgent return to family unity. Fasting and prayer will help to guarantee it. Each person has greater need for divine guidance. There is no better way. We all have need to overcome the powers of the adversary. His influence is incompatible with fasting and prayer.

There can be no greater joy than in helping others, for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

And now, my dear brothers and sisters, although not as worthy perhaps, but equally enthusiastic in the cause we represent, I join my testimony with Alma of old when he declared: "... Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit. ..." (Al. 5:45-46.) In the name of Jesus Christ. Amen. ○

Church but who would be offended if accused of not loving his or her children, and yet, when looking at parent-child relationships through the eyes of a teen-ager, many questions arise.

Take, for instance, the young man who had almost reached the state of incorrigibility when he came to a counselor for help. He was drinking excessively; he was a chain smoker; he was continually in trouble with the law; and yet he came from a good LDS home. I'm sure his parents loved him and would have done anything in the world to help him, but let us see what the counselor discovered.

When asked if he liked the taste of liquor, the boy replied that he hated it. When asked if he enjoyed smoking, he said he detested the taste of tobacco. When asked why he was constantly in trouble with the law, he answered that he really didn't want to do many of the things he did.

The counselor delved deeper and found that the boy's bedroom was in the basement, directly under the living room. When his father walked across the room, the boy could hear his footsteps overhead, the sound of which made him acutely nauseated.

Further interviews revealed that the boy loved his father but felt that he was a total failure in his father's eyes. You see, he simply could not satisfy him, no matter how hard he tried. His father was a perfectionist, and no matter what the son did, the father pointed out how he could have done better. Never did he compliment him. The result: a boy lost in a confused, frustrating, and difficult world with no one to help him.

His father was a good man, active in the Church. I am sure he loved his son, but did he really? Was his love unselfish? Was it the kind of love that gave nourishment and encouragement to those less able than he, or was it the kind that demanded perfection to satisfy himself?

Parents, I believe it behooves us to analyze closely our relationship with each of our children to see if our actions reflect true love. Do we want to teach and train our children to take their proper places in society and become better parents than we are? If so, we must be aware of our shortcomings and overcome them. You see, this father had had the same kind of strict, overbearing father himself. Like father, like son. Surely, we must encourage our children to develop their talents and to achieve to the greatest extent of their ability. I hope, however, our motive is for their own development, growth, and happiness and

BROWN, Bishop Victor L. of the Presiding Bishopric

"Train Up a Child . . ."

● President David O. McKay has said: "The home is truly the first unit of society, and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the state and to the larger forms of society. The secret of good membership in the Church or good citizenship in the nation lies in the home. If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment and disintegration will have begun. . . .

"Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized people realize that the home largely determines whether children shall be of high or low character. Home-building,

therefore, should be the paramount purpose of parents and of the nation." (*The Improvement Era*, April 1963, pp. 252-53.)

As I travel about the Church and discuss various problems of youth, I invariably get the response: "If we did not have trouble with the parents, we would not have trouble with the children."

A national Explorer leader emphasized this point when he said, "One of our greatest problems is to know how to teach boys to be honest when their parents are dishonest."

Today I should like to direct my remarks to parents.

If I understand the teachings of the Church, one of the greatest of all responsibilities we have as members is that of parenthood. We hear this statement repeated frequently: "The family is the most important unit in time and in eternity." This I accept as truth.

There probably is not a parent in the

not to satisfy our personal pride.

A few months ago I had a most revealing interview with a lovely young college student. This young lady was the youngest in her family. All her brothers and sisters had married and left home. Her father was a farmer. She had worked on the farm each summer plowing and doing other farm work generally done by boys and men. This she did not mind, but now she was 19. She said she loved her parents with all her heart and would never do anything to hurt them. She said, "Bishop Brown, my folks expect me to come back home this summer and help on the farm, but I have simply got to find out if I am really Susie Jones or just Brother Jones' little girl, as I have always been. I have got to find out if I am a real person, if I can stand on my own feet and make decisions, or be totally dependent upon my parents."

Here was a lovely young lady loved by her parents—there is no doubt about that because of the respect and love she had for them—but in the process of growing up, it would appear that decisions she should have been making for herself were made by her parents. Had their love smothered their daughter? Were they preparing her for the day when she would, of necessity, have to make decisions on her own?

There are some parents who feel their children just are not capable of making decisions. How can children ever develop this capacity if, as they grow up, they are not taught and given wise guidance?

Of course, good sense must be used in determining how far to go in letting a child make his own decisions. Recently, I visited with a young woman who is having marital difficulty with her third husband. This young lady has a mother who is still making her decisions for her.

Parents, may I suggest that we analyze our relationships with our children. Are we teaching them in such a way as to prepare them for the responsibilities of life, or are we protecting them to the point that when they find themselves on their own, they are lost?

I should like to quote a few excerpts from a discussion Dr. Dana L. Farnsworth had with Lester David regarding parent-child relationships:

"Your prime goal as a parent is to help your child grow up with the good inner feeling that he or she is a perfectly capable, worthwhile human being, able to stand on his or her own feet."

Here are some of the rules he gives

toward accomplishing this objective:

First: "Give them emotional support when they need it most—right at the start of their life."

"A baby comes into the world utterly dependent upon other human beings. If the help he needs is forthcoming promptly and consistently, accompanied by love, he learns very early one of the most important lessons of his entire life—that he can rely upon people. The baby whose first basic needs are met begins to develop a positive, confident outlook essential for later emotional health. Chances are that through life, he will have the feeling that things are going to work out well for him."

"If parents are not warmly responsive to an infant, he is apt to develop a suspicion and a mistrust of people. He may later withdraw from them, refusing to be their friend, in order to protect himself from hurt. Such a person cannot become a warm and loving wife or husband."

"Of course, when I suggest parents respond to their infants' needs, I certainly do not mean that babies must be hovered over and entertained every minute. Strike a happy medium."

Second: "Start them early on the road to independence."

"Once I watched a very small child trying to button his coat. His mother, suddenly aware he was having difficulties, quickly said: 'Here, let Mommy fix it.' And she did. But she also did nothing to help her son feel capable. . . ."

"You can help [a child achieve] balance by permitting him to try his own wings, while at the same time protecting him from real dangers. Let him stand, walk, climb, do as much as possible for himself, and praise him for his accomplishments. Have you seen the smile of triumph that lights up a toddler's face when he's done something all by himself—fixed a toy, carried a package or even just stood up? He glows inside, too, with a wonderful feeling of 'I can.'"

"As he grows, the child becomes more and more concerned with doing useful things. The things he achieves himself become crucially important to him. He gains confidence by trying and succeeding. So let him try out his basic knowledge and skills. Let your son try to climb that fence, build a tree house, manage his affairs. Let your daughter arrange her own social activities, even plan her own party."

"Be sure, of course, that you do not expect too much of your child, criticize him with undue harshness, or permit activities that are unsafe at his age. . . ."

Third: "Teach children to make up their minds."

"A twelve-year-old boy came home from school one day and told his mother he wanted to run for class president, but wasn't quite sure. That evening at dinner, while the boy sat quietly, his parents debated whether he ought to make the race, discussing the pros and cons and, finally, deciding that he should not because his schedule for the next year would be too heavy."

"Too many parents do all or most of the problem-solving for their children. As a result, the child never learns how to make up his mind about things, crucial for good mental health. Every human being must make decisions all through life, and those who never learn how are seriously handicapped."

"A child can be taught to make decisions by allowing him to do so as often as possible and to profit by his mistakes. In all of his day-to-day problems, let him understand you have faith in his ability to unravel them. Listen to and discuss the facts with him. Suggest approaches and give the child the benefit of your wisdom and experience. But avoid taking over his independent right to decide upon the clothes he should wear, school problems and the like."

"Common sense should dictate the kind of problems best left to a child's judgment. Those with potentially serious consequences, of course, must still be decided by Mother and Father."

Fourth: "Keep the lines of understanding open. . . ."

" . . . [Realize] that each of your children is an individual, with his own abilities, personalities and needs. Don't expect one to match another's accomplishments; rather, help him take pride and pleasure in what he does well."

"[Be] courteous to your child, listening when he speaks, respecting his rights and feelings."

"[Present] logical arguments for your decisions. 'Because I say so' is a poor reply when a child asks why he is required to do something. Giving sensible reasons makes you a fair and reasonable person in your child's eyes. He may not acquiesce gracefully, but inwardly, in most cases, he will probably see your point. . . ."

Fifth: "Commend them for what they do well instead of condemning them for what they don't."

" . . . A 21-year-old college co-ed, under treatment for a severe neurosis, told her therapist: 'If I came home from kindergarten with two stars, Mother wanted to know how come I didn't get three like the day before. If I got four marks over 90, she wondered how come the fifth was only 80. ➔"

"Psychiatrists know that many persons with personality problems report they too seldom received praise at home for their accomplishments. Rather, their areas of weakness were constantly being pointed out. Over and over, they say, 'I grew up feeling I couldn't do anything right.' . . .

"Many parents feel guilty when their children do not turn out as well as they think they should. This is not justified unless they really haven't tried to train their children or haven't loved and respected them. Even then it is of no help unless it motivates efforts to try to learn how to develop better relations with them. Being a parent is not easy and mistakes are always made: they will not be too harmful if love and respect prevail. . . ." (*This Week*, June 19, 1966.)

Friday Afternoon Session, September 29, 1967

I pray that we as parents will accept the sacred nature of our responsibility to our children and that we will endeavor to apply love in a wise and intelligent manner, and, of course, to do this, the first requirement is that there is love and harmony between mother and father. Our homes must be a bulwark against the confusion and trials of the world. If this generation is to fulfill its destiny, it must be strong in the most important of all places and that is the home, for in Proverbs we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

I leave you my testimony, my brethren and sisters, that God lives, that this is his Church, and I do so in the name of Jesus Christ. Amen. ○

warned you and forewarn you. . . . That inasmuch as any man drinketh wine or strong drink among you . . . it is not good, neither meet in the sight of your Father. . . ." (D&C 89:4-5.)

There may be some honest but misguided people, but there are many conspiring people with evil designs in their hearts who for money or other advantage use distorted figures and arguments and continue to stir the matter, working relentlessly for easier access and increased use of liquor. Little thought is given to impaired morals, ruined health, broken homes, and increased traffic deaths that come from drinking.

Is there a single actual, lasting value that comes to mankind from the liquor traffic? Is not money and what money will buy at the root of it?

There are two forces working with every individual constantly. One is the power of darkness with intentions to enslave and destroy. When Lucifer was expelled from the realms of God, "he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead the captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)

The other influence is the Spirit of the Lord, striving to lift and inspire and build and save.

Satan boasted he would buy his helpers, and he has devised and concocted every plan imaginable to deceive and fetter man. He is clever. He is experienced. He is brainy. He seeks to nullify all the works of the Savior. He is the arch deceiver. Even Simon Peter, the first apostle, was not spared from his designs:

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not. . . ." (Luke 22:31-32.)

Another scripture: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil . . . [who] inviteth and enticeth to sin. . . .

"But behold, that which is of God inviteth and enticeth to do good continually. . . ." (Moro. 7:12-13.)

One of Satan's sharpest tools is alcohol, for it blinds and deafens, numbs and manacles, impoverishes and maims, and kills unfortunate victims.

The liquor fight is an eternal battle and moves from scene to scene and sin to sin.

There are numerous people who profit financially—some politicians, manufacturers, wholesalers, deliverers, dispensers, and the underworld. Added

Liquor: The Devil in Solution

KIMBALL, Elder Spencer W.
of the Council of the Twelve

"Woe unto him that giveth his neighbour drink,
that putteth thy bottle to him. . . ." (Hab. 2:15.)

● My beloved friends and brothers and sisters:

The subject I wish to discuss today is not a happy one. It would be far easier to bypass it, but when I read this scripture in the Psalms, I determined to speak:

"Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

"Unless the Lord had been my help, my soul had almost dwelt in silence." (Ps. 94:16-17.)

When God surveyed his creations, he said: "And I, God, saw everything that I had made, and behold, all things which I had made were very good. . . ." (Gen. 1:33, Inspired Version.)

Among the very good things, there were "the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; Yea, all . . . made for the benefit and the use of man. . . ." (D&C 59:17-18.)

These plants were made expressly for man, since he is the supreme creation with divine potential. But through the ages, man has corrupted the use of many of the products and used them for his downfall; corn, bar-

ley, dates, grapes, and other crops have been diverted from "food" channels for which they were created into destructive, death-dealing liquor. And that which was good for man has become destructive and bad for him.

Recently, an editorial in one of our local papers was entitled, "How Often Must We Battle Liquor?" The article states that an estimated six and one half million Americans suffer from alcoholism, and that this malady was rated by the public health service as the fourth major public health problem in the United States.

J. Edgar Hoover says: "Three out of ten who start as light drinkers end up as drunkards."

Hardly had the earth and its people settled when men began to concoct intoxicating beverages. Even in primitive lands, some product has been found that can be fermented and used to muddle and confuse the brains and numb the sensitivity. With it, man tries to drown his sorrows, wish his lagging spirit, dull his conscience.

A revelation to God's Prophet in 1833 says:

"In consequence of evils and designs which . . . exist in the hearts of conspiring men in the last days, I have

to that army are the rationalizers who demand their liquor, regardless of harm to others. Do they pray over their work?

"The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls." (Harry Emerson Fosdick.)

Arguments are specious, but to the gullible, unsuspecting, righteous, busy people, they are made to seem plausible. The tax argument, the employment one, the school lunch program, the freedom to do as one pleases—all are like sieves with many holes. There is just enough truth in them to deceive. Satan deals in half truths.

Macaulay said at one time: "Even the law of gravitation would be brought into dispute were there a pecuniary interest involved. Nothing shows the truth of this more than the liquor traffic. . . ."

As to children's lunches: is this a reason or a cover? Do we need lunches so much? We spend relatively little on lunches in proportion to the amount liquor costs us. Perhaps we could also tax the robber's take, or license the murderer or the grafter. We could tax the profit also of the prostitute, the rioter, the looter. Certainly we could get much revenue for children's school lunches with many other camouflaged programs.

Mormon's teachings described the kind of people for whom dollars became so important, for he said:

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil." (Moro. 7:14.)

The powerful Lucifer has his day. He whispers into every man's ears. Some reject his enticing offers, others yield. Satan whispers, "This is no sin. You are no transgressor. I am no devil. There is no evil one. There is no black. All is white."

What an indictment of a nation which provides the drinks to its soldiers.

During World War II, the *Brewers' Digest* said:

"One of the finest things that could have happened to the brewing industry was the insistence by high-ranking officers to make beer available at army camps. . . ."

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

How can a government—national, state, or local—ever justify providing liquor for its highest officials in diplomatic services and foreign con-

tacts, even at summit conferences?

Liquor looses the tongues of trusted employees and government officials, and numerous top secrets and classified information have been revealed to enemies.

The wise writer of the Biblical Proverbs said:

" . . . it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment [due to] any of the afflicted." (Prov. 31:4-5.)

We suppose the same warning would apply to presidents, senators, prime ministers, ambassadors, governors.

Thomas Jefferson said: "Were I to commence my administration again . . . the first question which I would ask . . . every candidate for public office would be 'Is he addicted to the use of ardent spirits?'"

We must not fool ourselves as to who pays for the gin at ambassadorial soirees, the cocktail party, or afternoon receptions.

Senator Olin D. Johnson from South Carolina wrote: "I have never heard of the United States influencing anyone to our benefit as a result of feeding him liquor with which to become inebriated."

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20.)

In 1855, Abraham Lincoln refused to allow liquor served in his home to the delegation that came to give him the official notice of his nomination for the presidency, even though the liquor was free.

On the day of Lincoln's assassination, he said to Major J. B. Merwin of the United States Army, a guest at the White House, "Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic. You know, Merwin, that my head and heart, and hand and purse will go into that work."

"In 1842, less than a quarter of a century ago, I predicted that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized."

The picture shows, TV, and stage productions show actors being offered liquor by friend or foe every time they enter a home. How mankind has degenerated! Actors who are jilted or disappointed invariably turn to drink to drown their sorrows.

Everywhere people congregate, liquor is made available. Cannot we remem-

ber that Babylon drowned itself in liquor and Rome drank itself to death?

Hardly is any plane airborne until lovely young women become barmaids, collecting dollars for drinks. No service is given other passengers until the liquor drinkers are served. Millions of barmaids! We wonder how airlines justify forcing their stewardesses to sell liquor. And what is said of airlines should be said of hotels, cafés, and all other places that require the waiters and waitresses to serve liquor.

J. Edgar Hoover said: "There are more barmaids in this country than college girls."

Liquor has been used to neutralize the inhibitions and dull the senses of many a young woman so that her virtue might be more easily taken.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also. . . ." (Hab. 2:15.)

It is said that "our nation harbors three times as many criminals as college students." It is reported that American citizens spend of the national income two and one half times as much for liquor as on education.

Dr. Kelly of Harvard said: "Since alcohol cures no disease, it is not a medicine. It has no place in medical practice." (*Alert*, March 1957.)

Again from the Biblical Proverbs: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

Quoting the Salt Lake Tribune: "Has liquor ever been a cause of trouble in your family? At least twelve persons in every hundred admit that this has been the case. . . ." (February 25, 1966.)

To the Christian, Paul says:

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21.)

When we think of even the light drinkers, would you not be suspicious of your doctor if he drank? Would you trust a vital case in court to a lawyer who may have just had a cocktail or two?

The great physicist Helmholtz said: "The smallest quantity of alcohol scares away novel ideas."

The moderate drinker intrudes upon others' rights.

One authority says that "more than half the prisoners entering the penal institutions of America say: 'Drink brought me here.'"

Hundreds of thousands of relief checks are cashed in saloons and taverns. Many people wrongly think themselves sharper, brighter, more clever after cocktails than before. ➤



Will Walter's work for his family be finished in his lifetime?

... Probably not; most family needs continue for years and years. How can Walter manage his estate so that his wife won't have to support the family in years to come?

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J. Edgar Hoover once said: "Three out of ten who start as light drinkers end up as drunkards." "A greater menace than the drunken driver is the drinking driver."

Of 17,000 accidents in one state, the report showed that about three times as many accidents were caused by drivers who "had been drinking" as by those actually "under the influence."

"Liquor has its defenders, but no defense," said Abraham Lincoln.

One of the saddest notes in this business is the blasphemy at Christmas time in social home parties, club socials, and staff Christmas parties where drinks are supplied to employees.

Remember Habakkuk: "Woe unto him that giveth his neighbour drink, that putteth the bottle to him. . . ." (Hab. 2:15.)

How wonderful it would be if the staff parties this Christmas could be happy, harmless affairs without a drop of liquor served!

Someone said: "A drinking driver, homeward-bound after a Christmas staff party, could become the front-page headline with your company name featured. Exactly this has happened many times."

Jesus Christ was the greatest teacher who ever taught. He made known the greatest truths ever learned. He revealed the meaning of life, the way to success, and the secret of happiness.

Think of celebrating the birth of our Creator, the Lord, our Redeemer, our Savior, with a cocktail party! Imagine using the birth of the Son of God as incentive for a dinner party serving liquor! How sacrilegious! What poor taste! What an affront to the Son of God!

Drinking is now considered aristocratic in planes, in cafés, hotels, in airport bars—everywhere. Someone said, "The cocktail parlor is but a saloon in petticoats."

What a frightening responsibility to be an advertiser, dispenser, manufacturer who would go into the living rooms of millions of homes and indoctrinate little children's minds till they accepted liquor as part of acceptable social living. For the dollar today, they would corrupt a generation tomorrow. Someone made a survey and found that 67 percent of the films show drinking as the smart and proper thing to do.

People need help who feel that a party cannot be held, a celebration enjoyed, without liquor. What a sad admission that a party must have liquor for people to have a good time. How barren must some guests be if they must be inebriated!

Emily Post said: "Nothing is in worse taste than forcing any guest either to take alcohol or else to sit conspicuously empty-handed."

They are poor hosts and hostesses who embarrass their guests. The hostess who serves liquor at her dinner table to "liven up her guests" is insulting them. It is as though she were saying, "I knew you would not be interesting and sociable without it."

In Proverbs we read:

"Look not thou upon the wine when it is red. . . it biteth like a serpent, and stingeth like an adder." (Prov. 23:31-32.)

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? . . .

"They that tarry long at the wine; they that go to seek mixed wine." (Prov. 23:29-30.)

It would appear now that wine manufacturers are designing to do what cigarette manufacturers did in the past—to bring wine to every table, in every hospital, in every social gathering.

General [John J.] Pershing said, "Drunkenness has killed more men than all of history's wars."

Dr. Sam Morris says, "Murder, robbery, rape, stealing, embezzlement, graft, pay-offs in political corruption—these are daily headlines in the newspapers, . . . liquor is the major culprit."

Abraham Lincoln said, "I'd rather lose my right hand than sign a document to perpetuate the liquor traffic."

The Boston *Herald* calls the liquor traffic "the filthiest business in the world."

William Gladstone: "The four great scourges of mankind have been drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined."

Recently, the question was polled: Would you favor or oppose a law forbidding the sale of all beer, wine, and liquor throughout the nation? And it was surprising how many people indicated they would favor such a law. The pendulum may be about to swing back the other way.

To Latter-day Saints: The Word of Wisdom regarding intoxicating drinks was given in 1833 as a word of wisdom; but 18 years later, another Prophet of God declared it to be a commandment. All members of The Church of Jesus Christ of Latter-day Saints who drink intoxicating beverages are in disobedience to the commandments of God. There are no compromises nor half-way measures.

The good people who would like to protect themselves and their families

and their neighbors from all of the corruption that liquor brings instead of yielding to the opposition could start to move toward prohibition again. The Lord says the traffic is evil. Why will good people be tricked and deceived?

One cannot touch the liquor traffic without contamination. It is evil; it is prostituting the lives of men.

Should we not take the offensive, and move to eliminate the curse from our communities? Why stand always on the defensive while those who have ulterior motives campaign to make alcohol more readily available? Are we involved and beholden because of our rents, or holdings, or leases, or conventions, or tourists? Are dollars so important?

Why do we not close the bars and taverns? An aroused vote could put an end to loss and waste and annoyance and death and suffering from this source. If no one bought and consumed liquor, there would be no manufacture nor traffic in it.

Trust Not the Arm of Flesh

● In the Book of Mormon the prophet Nephi exclaims: "O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm." (2 Ne. 4:34.)

Prophecy of our day, Nephi said, ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

Yes, it is the precepts of men versus the principles of God. The more we follow the word of God, the less we are deceived, while those who follow the wisdom of men are deceived the most.

Increasingly the Latter-day Saints must choose between the reasoning of men and the revelations of God. This is a crucial choice, for we have those within the Church today who, with their worldly wisdom, are leading some of our members astray. President J. Reuben Clark, Jr., warned that "the ravening wolves are amongst us

A law in Arizona is reputed to make illegal a bartender's drinking even in his own tavern while on duty. If bankers should not drink, nor doctors, nor train engineers, nor attorneys, nor bus drivers, nor airplane pilots, nor bartenders, nor anyone carrying responsibility, then why tolerate such a damaging thing?

Lincoln, in an address to the Washingtonian Society, said:

"Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three fourths of mankind confess the affirmation with their tongues; and I believe, all the rest acknowledge it in their hearts."

Let us arouse ourselves and unite to break the fetters with which liquor interests have manacled us. The Lord knew what he was doing when he commanded men to forgo it.

I pray that we shall have the courage to live his commandments. In the name of Jesus Christ. Amen. ○

Elder Ezra Taft BENSON
of the Council of the Twelve

from our own membership and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the Priesthood. . . . We should be careful of them." (*The Improvement Era*, May 1949, p. 268.)

The Lord does not always give reasons for each commandment. Sometimes faithful members, like Adam of old, are called upon to obey an injunction of the Lord even though they do not know the reason why it was given. Those who trust in God will obey him, knowing full well that time will provide the reasons and vindicate their obedience.

The arm of flesh may not approve nor understand why God has not bestowed the priesthood on women or the seed of Cain, but God's ways are not man's ways. God does not have to justify all his ways for the puny mind of man. If a man gets in tune with the Lord, he will know that God's course of action is right, even though he may not know all the reasons why.

The Prophet Joseph Smith understood this principle when he said, ". . . the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a

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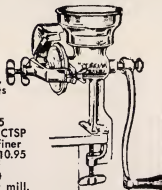
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power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel." (*Documentary History of the Church*, Vol. 2, p. 438.)

The world largely ignores the first and great commandment—to love God—but talks a lot about loving their brother. They worship at the altar of man. Would Nephi have slain Laban if he had put the love of neighbor above the love of God? Would Abraham have taken Isaac up for a sacrifice if he had put the second commandment first?

The attitude of the world is reflected in a phrase of falsehood that reads, "Presume not God to scan, the proper study of mankind is man." But only those who know and love God can best love and serve his children, for only God fully understands his children and knows what is best for their welfare. Therefore, one needs to be in tune with God to best help his children. That's why the Church, under the inspiration of the Lord, encourages its members to first look to themselves, then their family, then the Church and if need be to other voluntary agencies to help solve the problems of poverty, unemployment, hunger, sickness, and distress. Those who are not moved by that same inspiration turn instead to government. Such man-made course of action does little good compared to the Lord's approach and often results in doing great harm to our Father's children, even though the intentions may seem to have been noble.

Therefore, if you desire to help your fellowmen the most, then you must put the first commandment first.

When we fail to put the love of God first, we are easily deceived by crafty men who profess a great love of humanity, while advocating programs that are not of the Lord.

In 1942 Presidents Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay warned us about the increasing threat to our constitution caused by revolutionists whom the First Presidency said were "using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them. They suit their approaches to the particu-

lar group they seek to deceive." (*The Improvement Era*, May 1942, p. 343.)

That timely counsel about "a fervid but false solicitude for the unfortunate" could have saved China and Cuba if enough people knew what the Communist masters of deceit really had in mind when they promised agrarian reform.

Such timely counsel could help save our country from Communism, as the same masters of deceit are showing the same false solicitude for the unfortunate in the name of civil rights.

Now there is nothing wrong with civil rights; it is what's being done in the name of civil rights that is alarming.

There is no doubt that the so-called civil rights movement as it exists today is used as a Communist program for revolution in America just as agrarian reform was used by the Communists to take over China and Cuba.

This shocking statement can be confirmed by an objective study of Communist literature and activities and by knowledgeable Negroes and others who have worked within the Communist movement.¹

As far back as 1928, the Communists declared that the cultural, economic, and social differences between the races in America could be exploited by them to create the animosity, fear, and hatred between large segments of our people that would be necessary beginning ingredients for their revolution.²

Briefly, the three broad objectives were and are as follows:

1. Create hatred
2. Trigger violence
3. Overthrow established government

First, *create hatred*. Use any means to agitate blacks into hating whites and whites into hating blacks. Work both sides of the split. Play up and exaggerate real grievances. If necessary, don't hesitate to manufacture false stories and rumors about injustices and brutality. Create martyrs for both sides. Play upon mass emotions until they smolder with resentment and hatred.

Second, *trigger violence*. Put the emotional masses into the streets in the form of large mobs, the larger the better. It makes no difference if the mob is told to demonstrate "peacefully" so long as it is brought into direct confrontation with the antagonist. Merely bringing the two emotionally charged groups together is like mixing oxygen and hydrogen. All that is needed is one tiny spark. If the spark is not forthcoming from purely spontaneous causes, create it.

Third, *overthrow established government*. Once mob violence becomes widespread and commonplace, condition those who are emotionally involved to accept violence as the only way to "settle the score" once and for all. Provide leadership and training for guerrilla warfare. Institute discipline and terrorism to insure at least passive support from the larger, inactive segment of the population. Train and battle-harden leadership through sporadic riots and battles with police. Finally, at the appointed time, launch an all-out simultaneous offensive in every major city.

Police and national guard units will never be adequate to handle such widespread anarchy, especially if a large part of our men and equipment are drained away in fighting foreign wars. In self-defense, larger numbers are brought into fighting on both sides. The appearance of a nationwide civil war takes form. In the confusion, potential anti-Communist leaders of both races are assassinated, apparently the accidental casualties of race war.

Time the attack to coincide, if possible, with large-scale sabotage of water supplies, power grids, main railroad and highway arteries, communication centers, and government buildings. With fires raging in every conceivable part of town, with wanton looting going on in the darkness of a big city without routine police protection, without water to drink, without electrical refrigeration, without transportation or radio or TV, the public will panic, lock its doors in trembling fear, and make it that much easier for the small but well-led and fully disciplined guerrilla bands to capture the power centers of each community. Overthrow the government! After complete control is consolidated (and that may take many months, as in Cuba), only then allow the people to discover that it was a Communist revolution after all.

If Communism comes to America, it will probably *not* happen quite like that. Even though this is the basic formula used in so many other countries now part of the Communist empire, there is one very important difference. In China, in Cuba, and in Algeria, the segment of the population that the Communists used as the "battering ram" of their revolution of force and violence was the majority segment. In America, though, the Negro represents only 10 percent of the population. In any all-out race war that might be triggered, there isn't a chance in the world that Communist-led Negro guerrilla units could permanently hold on to the power

centers of government even if they could capture them in the first place.

It would be a terribly bloody affair, all Americans suffering mightily but with Negroes paying the highest toll in human life. And the Communists know this better than anyone else. They do not really expect to take America with a "war of national liberation" (which is their term for internal conquest through force and violence) unless the aggressive revolutionary force can be broadened to include not only the minority of Negroes, but also migratory farm laborers, the poor, the unemployed, those on welfare, other minority groups, students, the so-called "peace movements," and anyone who can be propagandized into mob action against established government. But unless and until they can manipulate an overwhelming majority of the population into at least sympathizing with their revolutionary activities, they will use violence, anarchy, and sabotage, *not* as a means of seizing power, but merely as a support operation or a catalyst to an entirely different plan.

In such countries as Czechoslovakia, the Communists have used an entirely different method of internal conquest. Instead of the force and violence of a bloody revolution (a "war of national liberation"), parliamentary and political means were used to bring about a more peaceful transition to Communism. The Communist strategists call this alternate plan a "proletarian" revolution.¹

This plan is as follows: Using unidentified Communist agents and non-Communist sympathizers in key positions in government, in communications media, and in mass organizations, such as labor unions and civil rights groups, demand more and more government power as the solution to all civil rights problems. Total government is the objective of Communism. Without calling it by name, build Communism piece by piece through mass pressures for presidential decrees, court orders, and legislation that appear to be aimed at improving civil rights and other social reforms. If there is social, economic, or educational discrimination, then advocate more government programs and control.

And what if riots come? Then more government housing, government welfare, government job training, and, finally, federal control over police. Thus the essential economic and political structure of Communism can be built entirely "legally" and in apparent response to the wishes of the people who have clamored for some

kind of solution to the problems played-up, aggravated, or created outright by Communists for just that purpose. After the machinery of Communism is firmly established, then allow the hidden Communists one by one to make their identities known. Liquidate first the anti-Communists and then the non-Communist sympathizers who are no longer needed in government. The total state mechanism can now openly and "peacefully" be transferred into the hands of Communists. Such is the so-called proletarian revolution. Such has happened in other, once free, countries. It has already started here.

The Communists are not entirely certain whether force and violence or legal and political means or a combination of both would be best for the internal conquest of America. At first, there was talk of splitting away the "Black Belt," those southern states in which the Negro held a majority, and calling them a Negro Soviet Republic. But, as conditions changed and more Negroes migrated to the northern states, they applied this same strategy to the so-called ghetto areas in the North. It now seems probable that the Communists are determined to use force and violence to its fullest, coupled with a weakening of the economy and military setbacks abroad, in an effort to create as much havoc as possible to weaken America internally and to create the kind of psychological desperation in the minds of all citizens that will lead them to accept blindly the application of legal and political means as the final blow.

Some wonder if it can happen here. Just take a good look at what has been going on around us for the past few years. It is happening here! If it is to be prevented from running the full course, we must stop pretending that it doesn't exist.

Let us consider some suggestions for our survival. The hour is late.

The Communist program for revolution in America has been in progress for many years and is far advanced. While it can be thwarted in a fairly short period of time merely by sufficient exposure, the evil effects of what has already been accomplished cannot be removed overnight. The animosities, the hatred, the extension of government control into our daily lives—all this will take time to repair. The already-inflicted wounds will be slow in healing. But they can be healed; that is the important point.

1. First of all, we must *not* place the blame upon Negroes. They are merely the unfortunate group that has been selected by professional Com-

munist agitators to be used as the primary source of cannon fodder. Not one in a thousand Americans—black or white—really understands the full implications of today's civil rights agitation. The planning, direction, and leadership come from the Communists, and most of those are white men who fully intend to destroy America by spilling Negro blood, rather than their own.

2. Next, we must not participate in any so-called "backlash" activity which might tend to further intensify inter-racial friction. Anti-Negro vigilante action, or mob action, of any kind fits perfectly into the Communist plan. This is one of the best ways to force the decent Negro into cooperating with militant Negro groups. The Communists are just as anxious to spearhead such anti-Negro actions as they are to organize demonstrations that are calculated to irritate white people.

3. We must insist that duly authorized legislative investigating committees launch an even more exhaustive study and expose the degree to which secret Communists have penetrated into the civil rights movement. The same needs to be done with militant anti-Negro groups. This is an effective way for the American people of both races to find out who are the false leaders among them.

4. We must support our local police in their difficult task of keeping law and order in these trying times. Police should not be encumbered by civilian review boards, or asked to be social workers. They have their hands full just trying to keep the peace. Recent soft-on-crime decisions of the Supreme Court, which hamper the police in protecting the innocent and bringing the criminal to justice, should be reversed. Persistent cries of "police brutality" should be recognized for what they are—attempts to discredit

our police and discourage them from doing their job to the best of their ability.

Salaries should be adequate to hold on to and attract the very finest men available for police work. But, in questions of money, great care should be taken not to accept grants from the federal government. Along with federal money, inevitably there will come federal controls and guidelines that not only may get local police embroiled in national politics, but may even lead to the eventual creation of a national police force. Every despotism requires a national police force to hold the people in line. Communism is no exception. Our local police should remain free from federal control.

5. Further encroachment of government should be stopped and the entire process reversed. The solution to most, if not all, of the current problems involving civil rights is less government, not more.

6. Lastly, we need a vast awakening of the American people as to the true nature of the Communist blueprint for revolution. Considering the degree to which the controlling influences of the federal government and many of the communications media are now furthering this Communist revolution, it is unrealistic to expect most of our present leaders or the networks to bring about this awakening. In fact, they may be expected to resist it. That means that individual citizens must stand up and assume more than their share of the responsibility. The speaker's platform, hand distribution of literature, study clubs, home discussions—all must be pressed into service. All of us should read the new book, *Communist Revolution in the Streets*, written by Gary Allen, with an introduction by W. Cleon Skousen. Each of us must be willing to discuss the problem openly with our friends—especially those of the Negro race.

The success or failure of Americans of all races to meet this challenge may well determine the fate of our country. If we fail, we will *all* lose our civil rights, black man and white man together, for we will live under perfect Communist equality—the equality of slaves.

As President McKay has stated, "The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth."

He has also counseled that "next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!" (*The Instructor*, Vol. 93 (1956), p. 94.)

May we unite behind the Prophet in opposing the Communist conspiracy and preserving our freedom and our divine constitution, I pray in the name of Jesus Christ. Amen. ○

FOOTNOTES

¹Manning Johnston, now deceased, spelled out this blueprint in his book *Color Communism and the Common Sense* (Western Island, Belmont, Massachusetts). Leonard Patterson, Mrs. Julia Brown, and Mrs. Lollabelle Holmes are currently active on lecture tours carrying this unhappy truth about the civil rights movement to as many of the American people as they can reach.

²The two classic Communist manuals explaining this diabolic plot are *American Negro Problems* by John Pepper (1928), and *The Negroes in a Soviet America* by James Ford and James Allen (1935). Both were published originally by the Communist Party and may now be obtained as photographic reprints from American Opinion, Belmont, Massachusetts 02178.

³For detailed understanding of this phase of Communist strategy, the student is urged to research the party's official pronouncements on the subject of proletarian revolution. Perhaps the easiest and best place to begin, however, is with one of the actual textbooks used to teach Communist cadres in Czechoslovakia. It is entitled *About the Possible Transition to Socialism by Means of the Revolutionary Use of Parliament*, written by Jan Kozak, official historian of the Czech Communist Party and member of the National Assembly. Reprints of the pertinent parts of this textbook may be obtained from the U. S. Government Printing Office in the form of a government pamphlet entitled *The New Road of National Legislative Bodies in the Communist Conspiracy*, published by the House Committee on Un-American Activities, December 30, 1961.

DYER, Elder Alvin R.

Apostle

● My dear brothers and sisters, it is most difficult at a time like this to express one's true emotions. As I sat there since the sustaining of the officers today, I thought that in every life there are a number of semaphores of direction; and rather hastily there came back to me a few of those semaphores which, if I had taken the wrong turn, most surely would have prevented me from occupying this position today.

Semaphores of Life

These brethren who hear me sing would not suspect that in my early life I sang in a quartet: we became pretty good, to the extent that at the age of 18 we received a contract to go on a vaudeville circuit to sing for some 42 weeks, and we were all primed for this. But at this time Bishop Parry of the 16th Ward called me to his office and said that they wanted to recommend me to be called on a mission, and, of course, that was the end of the quartet

as far as I was concerned. I went into the mission field at the age of 18; and when I came back, having previously played some baseball in my high school years, I was approached by two or three semi-pro teams who wanted me to play for them. It was then, because of my great desire to play baseball, that the possibility of making it a career occurred to me. I signed to play with one of these teams but soon found, as I was called to labor in a

bishopric about the same time, that it was interfering with my responsibilities as a member of the bishopric, so I had to make the decision; and the decision was to continue my work in the bishopric and serve the Lord to the best of my ability.

I then settled down to the work of succeeding in business. As the years passed, it became more favorable, and as most young men, I desired to make a lot of money. I had as my goal a million dollars, and I felt that if I would follow the course that I had taken, perhaps I could do this by the time I would reach the age of 55. Things were progressing very well in this direction when President Stephen L. Richards called me to his office and said that I had been called to preside over the Central States Mission. A year or so after that I disposed of my business interests, so I will never know whether I would or could have made a million dollars.

I remember receiving a telephone call, after I had become one of the Assistants to the Twelve, while attending a conference in the Teton Stake. It was just a matter of routine, yet the tremendous implications of it have

startled me many times when I think about it. A member of the First Presidency on the other end of the telephone said, "Brother Dyer, we would like you to go to Europe. When can you leave?" I said, "I can leave any time," thinking that I was to go there on a trip for maybe two weeks to attend some conferences or some other assignment. But he said, "You won't be coming back very soon, so you had better think a little longer about this." But it made no difference. I accepted the call and with my wife spent 25 months presiding over the European Mission.

There have been many other semaphores in my life, and I am confident that each of you in your own life has had many of your own.

When President McKay asked me in the temple a few days ago if I would accept the calling of the apostleship, I replied that I would, although I was somewhat perplexed as to what this calling would mean under the circumstances. As we moved to another room in the temple, my feelings were somewhat quieted by the kind and meaningful words of a member of the Quorum of the Twelve, whom I

greatly love and respect. After extending his well wishes, he said these words (and they have tremendous meaning): "Don't worry, Alvin. You have been called by the highest authority upon the earth to this calling, and it will be made known to you what you are to do."

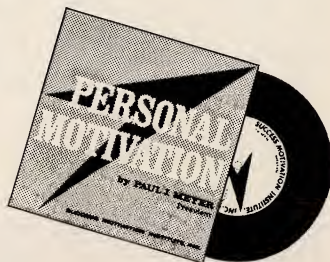
I know only partially now, at the present time, what holding the apostleship in my case will entail for me. I know, of course, that the Lord has made known that an apostle is to contend against none but the church of evil, to take upon himself the name of Christ and speak the truth in soberness, and to be a witness, a special witness for Jesus Christ in the world.

But it matters not as to its entirety, for I am committed to serve the president of the High Priesthood, whom we call the President of the Church. He is the one declared by the Lord to be like unto Moses, to preside over the whole Church, and there is only one appointed to this high and holy position upon the earth at one time. I know with all my soul that President McKay is that servant of God upon the earth today.

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nearness of President McKay's spirit. I have felt the majesty of his soul as we stood in the valley of Adam-ondi-Ahman, observing in the short distance a place there known as Spring Hill, referred to in Section 116 of the Doctrine and Covenants as the place where Adam, Michael, or the "Ancient of Days," in accordance with the prophecy of Daniel, shall in the due time of the Lord visit the earth for an important reason, and while there hearing President McKay utter quietly, "This is a most holy place." I have shed tears of joy and of sorrow with this great man upon occasions.

I remember the experience of a very noted European who came to America, Dr. Hans Wachter of Munich, a very accomplished and well-known architect who had been converted to the Church, a man known all over Eurasia, South America, and Africa for his great ability. He has written a number of books on the use of light in buildings. I had the privilege of introducing him to the President and sitting at the other end of the table while they talked. And then I heard this man say, as we reached the foyer outside the President's office, these words which in a sense echo my own thoughts over and over again this day: "Today I have stood in the presence of a prophet of God. Truly he is a prophet. I shall return to my beloved Bavaria and testify unto my family and my friends that David O. McKay is a prophet of God."

These past days, my brethren and

sisters, have been most glorious, as the Spirit of the Lord has been made manifest in the progress of the Church and its programs of the future in the service to mankind. Yesterday, in the regional representatives seminar, we all felt an overwhelming surge of the Spirit as Brother Lee was testifying of the work. It had a motivating power over all who were present, and affected me very deeply. I am firmly committed to the laws of the priesthood and to the instruction and direction, given to us as a people by the Lord, of this important work and of all the revelations, both for the present and for the future. In this the priesthood is the governing force, while revelation is the guiding light.

At this time my feelings concern most deeply my tried and true and most wonderful companion for time and for all eternity, my dear wife and sweetheart. Together we have shared many years of service in the work of the Master, and always there has been that feeling of oneness in that service; even now my heart is full, and I know that her heart is with me in this call and that she is a part of it. How wonderful is her support and understanding. I am most grateful for her and our two children, Gloria and Brent, who with their companions for time and eternity bless our lives with our grandchildren. I have one brother living. My brother Gus and I are the only two of a family of 15, and I am grateful for him and his untiring work in the Church, which he has pursued

throughout all his life.

I do not feel to speak longer, but in closing may I read just one verse that has impressed me for many years as reflecting the true teachings of the Master in our dealings one with another. The spirit of every word can be found in his parables and teachings:

"May I be no man's enemy, and may I be the friend of that which is eternal. . . . May I never devise evil against any man: if any devise evil against me, may I escape . . . without the need of hurting him. May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. . . . May I win no victory which harms me or my opponent. . . . May I respect myself. . . . May I always keep tame that which rages within me." (*This Age of Confusion*, p. 296.)

May joy and happiness continue as a possession of those who love and are obedient to the gospel, and may the gospel be the hope and the opening of the door of light to the honest in heart who seek its golden truths the world over, that they may be thus numbered with the children of our Heavenly Father in this great latter-day work. I bear you my testimony that I know without any question that this is the work of our Heavenly Father; I am grateful for the semaphores of life that have pointed the way, and I await now only the opportunity to continue that service in the kingdom of God. I bear this witness in the name of Jesus Christ. Amen. ○

McCONKIE, Elder Bruce R. *The Times of Refreshing*

of the First Council of the Seventy

● May I raise in the minds of thoughtful and sincere Christian people such questions as these:

Does the Holy Bible foretell the mission and ministry of Joseph Smith? Is the advent of Mormonism spoken of in the ancient scriptures?

Was its establishment, growth, and eventual earth-filling destiny known to the prophets and seers of old?

Did Peter, Paul, John, and the other ancient apostles know that their apostolic mantles would rest in due course on the shoulders of Mormon elders, on prophets and apostles of modern times?

Did the ancient apostles and prophets know that after the predicted falling away from the faith once delivered to the saints, there would be a day of restoration and renewal, a day when all the glories of old would be seen

and known again?

Strange and improbable as such questions may seem at first blush, more extended investigation will reveal their aptness and deep significance.

If it is true that inspired men of old knew and spoke of the very events now transpiring where The Church of Jesus Christ of Latter-day Saints is concerned, then a knowledge of this Church and its doctrines becomes more important than any other knowledge in the whole realm of religion.

If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true Church on earth, one place where legal administrators chart the true course to salvation.

May I now open the door to investigation where these matters are concerned?

Shortly after the ascension of the resurrected Christ into heaven, Peter made this inspired statement to those who were guilty of our Lord's death: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Now let us analyze this prophetic utterance with care. Peter is not inviting our Lord's murderers to be baptized and to join the Church. They

are not heirs of salvation. They have already rejected and slain their Messiah. But Peter is holding out some hope to them in a future day, a day named the *times of refreshing*. This designated period, this *times of refreshing*, is to take place at the second coming of the Son of Man, in the day when the Lord sends Christ again to earth.

If we are to catch the vision of Peter's prophecy, we must know pointedly and specifically what is meant by the *times of refreshing*. It is elsewhere spoken of by Jesus as "the regeneration when the Son of man shall sit in the throne of his glory." (Matt. 19:28.) It is the day "when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount, . . ." the Lord says. (D&C 63:21.) It is the day when "the earth will be renewed and receive its paradisaical glory." (Tenth Article of Faith.) It is the day of the "new earth" that Isaiah saw (Isa. 65:17), the earth which will prevail when wickedness ceases, when the millennial era is ushered in, when "every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed." (D&C 101:24.) It is the day when men "shall beat their swords into plowshares, and their spears into pruning-hooks" (Isa. 2:4), a day of universal peace and justice, a millennial era when Christ shall reign personally upon the earth.

Having thus announced that Christ will come again in this day of refreshing, of regeneration, of transfiguration, this day of paradisaical glory, this millennial era, then Peter says that the heaven must receive him "until the times of restitution of all things." Here then we need another definition. What is meant by the *times of restitution*? These words mean *age of restoration*, an age in which God has promised to restore all things that he spoke by the mouth of all his holy prophets since the world began.

Thus, Christ came once and ministered among men, climaxing his ministry with his atoning sacrifice and ascension to his Father. He is to come again, a second time, in a day of refreshing and renewal, to reign personally upon the earth. But he cannot come this second time until an age in the earth's history commences which has the name *times of restitution*, or in other words he cannot come until the age or period of restoration; and in that age or period all essential

things that God ever gave in any age of the earth for salvation, betterment, blessing, and edification of his children will be restored again.

What a glorious doctrine this is! How little it is known and understood in the world! Here we have a plain, pointed, prophetic proclamation that before the second coming of the Son of Man, an age named the *age of restoration* is to commence in the earth's history; and sometime in the course of this age or period, everything that God ever spoke or said or revealed to any ancient prophets is to come again to men on earth. What a door of investigation this opens.

Now, what is it that God revealed anciently? Has the great age of restoration commenced? Come, let us enter the door of investigation.

Was God known in ancient times? Did he walk and talk with the prophets of old? Were his laws revealed in plainness and in perfection? If so, all this is to occur again.

Did men of old hold the holy priesthood, the power and authority of God to act in all things for the salvation of men on earth? Were there legal administrators who had power from God to perform the ordinances of salvation so that they would be binding on earth and have full efficacy and force in eternity? If so, this power and this priesthood must come again.

Did men of old hold the keys of the kingdom of heaven? By these keys, could they bind on earth and have it sealed everlastingly in the heavens? If so, such divine power must be exercised again by mortal men.

Did legal administrators of old have power to baptize with fire and the Holy Ghost? Could they seal men up unto eternal life? Were the gifts of the Spirit poured out upon the saints? If so, all these powers and gifts must come again.

Were there apostles and prophets in ancient times—men who actually represented the Lord; who stood between him and the people; who spoke his mind and his will to men; whose voice was as the voice of God to mortals? Is it true that the Church in ancient times was built on the very foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone? If so, such will again be found in the age of restoration.

In ancient times was the gift of the Holy Ghost poured out upon men? Were their minds quickened and enlightened from on high? Did they receive and utter words beyond man's power to devise? Did they foretell the future? Were the visions of eternity opened to the seers of old so that



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they knew of things past, present, and future? Did angels descend from the courts of glory to give them counsel, direction, and understanding? If so, all of these things must be revealed anew in the age of restoration.

Were there miracles in days gone by? Did signs follow those that believed? Were the eyes of the blind opened, the ears of the deaf unstopped, the lame caused to leap, and the dead raised? Was there healing power in the priesthood? Were the elements controlled, wild beasts subdued, the violence of fire quenched, the armies of men put to flight, rivers moved from their course, and mountains moved? If so, like miracles must come again.

Now we testify—boldly and truly—that all these things were part of God's true religion anciently and that they have been, are being, or will be restored in the very age in which we live. We announce that *the times of restitution*, the age of restoration, began in the spring of 1820, with the appearance of the Father and the Son

to Joseph Smith, that it is now continuing and will continue until after the second coming of the Son of Man.

Verily, it is true that the Holy Bible foretells the mission and ministry of Joseph Smith. It is true that the advent of Mormonism was spoken of in the ancient scriptures and that its establishment, growth, and eventual earth-filling destiny were known to the prophets and seers of old.

It is true that *the times of restitution* has commenced, and that Holy Being who is no respecter of persons, who is the same yesterday, today, and forever, that Being in whom is neither variableness nor shadow of turning, is again pouring out upon his saints every grace, right, gift, power, prerogative, and good thing ever enjoyed by the saints of any age.

These things are true. They deserve investigation. They demand investigation. A knowledge of them brings peace in this life and an assurance of immortal glory in the world to come. In the name of Jesus Christ. Amen. O

And then he gave us the real key to joy and happiness. He said: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) Peace comes as the Father witnesses unto us his divine approval of the things that we are doing. This peace is a basis of real joy and happiness, and it comes to us through the gospel of Jesus Christ.

One of the most profound statements in the scriptures as to the purpose of man's advent upon the earth is in the Book of Mormon, as Lehi teaches his son Jacob in the many truths of the gospel. He said: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:22-25.)

He taught Jacob also that as the Lord desired men to have joy, so the devil seeketh to make him miserable, "for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

This great joy came to our first parents as the Lord revealed unto them the purpose of the creation, and they saw that now through the Fall these purposes could be fulfilled.

The Fall is generally looked upon by our Christian friends as a great sin, committed by our first parents, which brought shame and death to all the human family. They believe that if Adam and Eve had not partaken of the fruit, their posterity would have lived on endlessly in peace and bliss, free from temptation and sin and the problems of the flesh today. The Lord has revealed to us that only by the Fall could his plan be accomplished.

Is it any wonder then that as these glorious truths were revealed to Adam and Eve, they had great joy and praised God?

The Holy Ghost fell upon Adam and Eve and bore record of the Father and the Son and gave witness that as they had fallen, they may also be redeemed, and "all mankind, even as many as

CULLIMORE, Elder James A. *The Road to Happiness*

Assistant to the Council of the Twelve

● My brothers and sisters, I am grateful today for this choice experience. Sister Cullimore and I have just concluded a tour of all the missions of Great Britain, holding meetings with many of the branches and the wards there, and we bring you greetings, especially to President McKay; the members want you to know how much they love you, and wanted us to bring you their greetings.

One of the greatest thrills that came to us as we visited these missions was to see the light in the eyes of the new converts, the tremendous radiance and light that came into their eyes as they expressed their faith and their happiness in receiving the gospel of Jesus Christ. I think, too, as I see the happiness and the radiance—the joy in the eyes of good members everywhere who are living the gospel—that it lets me know more than ever that the restored gospel is indeed the way to joy and happiness. As the Lord placed man upon the earth, he intended for him to be happy. He gave him laws which, if he is obedient to them, will bring him happiness. He filled the earth with all things to make him happy.

In this dispensation the Lord has said, "... inasmuch as ye do this [keep the commandments], the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used. . . ." (D&C 59:16-20.)

Now all that he asks of us is gratitude through obedience; for he said, "... in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

will." We are told that Adam "blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:9-11.)

Yes, the restored gospel of Jesus Christ is the way to joy and happiness. The Lord intended that his children should be happy, that they would have joy as they served him. He gave them understanding of his plan and how they would enter back into his presence. He had given his children a promise of great blessings for obedience. Almost every commandment is accompanied by a promise of reward for obedience. Paul said to the Corinthian saints: "... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

I like the verses of President George H. Brimhall:

"The aim of man's existence is
That he may have more joy
Than sorrow, in the sum of life—
To build rather than destroy;
To seek the truth, love man and God
And in his work be glad;
Be much more moved by love of God
Than by the fear of bad."

The Lord intended that man should have joy in his labors; that even through adversity and sorrow and trials the hand of the Lord could be seen as he fulfills his purposes in the earth; that in the sum of life we should emerge with more joy than sorrow, more gladness in work than drudgery, be motivated by love rather than fear, have joy as we build and achieve, have peace and satisfaction as we seek to find the truth. That joy and happiness often come through sorrow and trials is attested to by President Brigham Young:

"... in the midst of the sorrows and afflictions of this life, its trials and temptations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints, who have the privilege of receiving the Spirit of truth, and have been ac-

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quainted with the laws of the new covenant. . . . it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh. . . . We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In everything the Saints may rejoice—in persecution, because it is necessary to purge them, . . . in sickness and in pain, . . . because we are thereby made acquainted with pain, with sorrow, . . . for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. . . . I rejoice because I am cast down. . . . Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite." (*Journal of Discourses*, Vol. 1, pp. 358-59.)

In the Fall the Lord told man, "By the sweat of thy face shalt thou eat bread, . . ." and unto woman, "I will greatly multiply thy sorrow and thy conception." (Moses 4:25, 22.) This didn't take away the possibility of happiness and joy from the Father's children. It made it possible for them to appreciate true joy as they understood sorrow.

The restored gospel is truly the way to joy and happiness, as it gives men truth to live by and a knowledge that they are free to act for themselves; that free agency is a gift of God; and that by proper exercise of our agency we might have great glory with our Father in heaven. It teaches the happiness that comes by keeping our bodies clean and pure and free from sin in abiding by the code of health as revealed to the children of the Lord, knowing that our bodies are the temples of God. It gives man an understanding of the plan of salvation; that we lived pre-mortally; the real purpose of mortal life; and the hope of eternal life—life with God in all its glory. It witnesses unto us the vindication that comes from the Father, as we give service to our fellowmen.

President McKay said that he who seeks for happiness seldom finds it, but he who lives for the welfare of others, who loses himself in giving happiness to others, finds it in double portion, for it comes back to him.

Our Father witnesses to us his acceptance of our obedience to him in keeping his commandments by the

warm, sweet feeling of heavenly peace that burns within. Quoting President McKay again, "Peace comes by obedience to law." (*Pathways of Happiness*, p. 33.) "That man is not at peace who is untrue to the whisperings of Christ, the promptings of his conscience. He cannot be at peace . . . when he transgresses the law of righteousness. . . . Peace does not come to the transgressor of law." (*Ibid.*, p. 136.) Happiness "is a warm glow of the heart at peace with itself." (*Ibid.*, p. 104.)

There is no question but that man receives the greatest happiness from compliance to law. Our knowledge

of the promised glories of our Father that are prepared for those who are obedient to his commandments gives obedience to these laws and great happiness.

Possibly equal to the joy that comes to one in the feeling of vindication of the Father as he witnesses to us his divine approval for our good lives is the "joy in the soul that repenteth." The Lord has said: "Remember the worth of souls is great in the sight of God; . . . And how great is his joy in the soul that repenteth!" (D&C 18:10, 13.)

The Lord is greatly concerned about every one of his children and would

that all would repent and enter into the joy that he has prepared for those who keep his commandments.

The Prophet Joseph Smith summed the matter up like this: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-56.)

May each of us be worthy to receive great joy and happiness each day in my prayer in the name of Jesus Christ. Amen. O

An Inside Job

Elder Sterling W. SILL

Assistant to the Council of the Twelve

● As I was leaving my home a few mornings ago, I stepped on a black walnut. I carried it with me as I walked to work; and as I now hold it in my hand, I think of it as a symbol of life. This walnut has a shell-like stone. And if you could see into its inside, you would discover a great network of stony reinforcements. And in the labyrinths in between is a substance having a gigantic power. If you were to plant this seed in the soil under the right circumstances, heat would be developed on its inside. You might turn a blowtorch on the outside of a walnut with little effect, but

when heat develops inside a person or a walnut, important things begin to happen.

In the case of the walnut, a great power is created that breaks this stony shell as though it were paper, and a little shoot is sent up on its important mission toward the sun. This walnut has within itself the ability to attract from the elements in the water, the soil, and the air all of the ingredients necessary to become a great walnut tree, with wood and foliage and blossoms and fragrance and fruit multiplying by a million times the original investment.

But God did not put his best gifts into walnuts. Every human soul was created in the image of God, and each of us was endowed with a set of the attributes and potentialities of Deity. And the greatest idea that I know of in the world is that everyone who lives the principles of the gospel of Jesus Christ will be given a far more miraculous power whereby he will be able to attract from his environment all of the elements necessary to become even as God is. May God bless our efforts toward this end, I humbly pray in the name of Jesus Christ. Amen. O

Saturday Morning Session, September 30, 1967

"Thank God It Can Be Done in My Time" Elder Marion D. HANKS

of the First Council of the Seventy

● With President Tanner, I too believe in prayer, and learned long ago that there are occasions when, perhaps not very literally but with utmost earnestness, we say, "Lord, help me now," and I pray to that effect this morning.

We are told that this broadcast is going to beloved Britain, and so it is appropriate that I begin by noting that in the foyer of a church building in a British city a time ago, I happened by a group of older ladies who were discussing somewhat critically the behavior of several young members of the congregation who had just walked noisily by. I had observed the incident and had thought the young people a bit exuberant, but not objectionably so. The ladies disagreed.

As I passed by I heard one of them disapprovingly say, "Ah, well, what can you expect from this younger generation, anyway!"

I did not agree with her implication, but I take her rhetorical question very seriously, believing that the answer is of vital significance.

What can be expected of this younger generation?

There are few questions more important.

In the first place, there are so many young people. Most of us have heard the statement, sometimes uttered in solemn and hushed tones, half in apprehension, half in resignation, that soon 50 percent of the population will be under age 25.

The statistic is correct, the prospect

sobering. Some who speak of it do so almost as if they expected that when the magic mark is reached, the older generation will relinquish their responsibilities and succumb, and the young will then automatically take over! Of course, it will not happen that way. But there really are so many of them! And they are so important.

What kind of people are they?

A small, raucous, rebellious, sometimes harmless—in some cases very dangerous—minority gets most of the publicity. The hippies, the drug adventurers, the motorcycle brigade, the flower crowd, the politically unstable, the lawless get so much press attention that there is an unquestionable effect on the style of life and the way

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of thinking of multitudes of youngsters everywhere.

Speaking of the discontented ones, a writer has recently said: "So far I have seen or heard very little in the way of constructive suggestions from them. What fruitful insights and programs have they to offer us? I can't help wondering [as they criticize their adult generation] if they ever wonder what *their* children will have to thank *them* for. For fouling their chromosomes with LSD? For dropping out and copping out at a time when society was never in greater need of their participation? What are their credentials for billing themselves as the take-over generation?" (Albert Rosenfeld.)

We cannot afford to underestimate or ignore their influence.

But obstreperous and well publicized as they are, they constitute a small minority of the young generation.

The solid majority of our young people want to do well, are doing well, and intend to do well with the great challenges facing them.

Across the world I have found them threading their way resolutely through the maze of a civilization often characterized by conflict and inconsistency, a civilization that could not exist except upon indispensable foundations in good homes, stable marriages, happy families, exemplary parents, yet increasingly beset by disrupted family life, contention, divorce, parents who do not teach or discipline or set a good example. The young are sensitive; they see the gap that exists between our stated convictions and our conduct, and they are bewildered, sometimes embittered. They say that the adult generation condemns a promiscuity it frequently practices, preaches peace and supports war, counsels the priority of the spiritual but in fact seeks first the material, talks of love but acts in self-interest, and generally represents a hypocrisy that cannot be admired.

In all of this our generation must acknowledge some measure of guilt.

But the young people can and do also take heart and direction from the unselfishness and sacrifice they observe in the adult generation. They see much patience and patriotism, goodness and truth, and beauty and brotherly love all about them. They appreciate the values of good homes and parents who care. They love God and their country. They want to live wholesome and happy lives. Their insights are sometimes remarkable. I heard one of them say about another, "His parents don't like him. He can do anything he wants."

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of them whom I have recently met.

Over the jungles of Vietnam a few months ago Brother Hinkley and I sat buckled in bulkhead seats in what the flying men call the "Gooney Bird"—the old C-47. Alongside me was a 19-year-old corporal who was serving with distinction as a chaplain's assistant. He told me how he had become a member of The Church of Jesus Christ of Latter-day Saints.

"I didn't like my way of life or my associations or my prospects for the future," he said. "I knew I was missing something. So one day when I was 16, I went into a grove of trees near my home in Colorado. I didn't know much about prayer or God. I had never heard of Joseph Smith. I just stood there and looked up and said, 'God, I am ready for you, if you are ready for me.'"

There was no voice, no vision, no startling experience, just sweet peace and assurance in his heart.

Within hours, through the help of the Lord, as he testified to me, he was in touch with people who introduced him to the restored gospel of Jesus Christ. His life since is a stirring youthful expression of faith and great promise. He was ready for God, and God was ready for him.

In Hong Kong I asked a young Mormon missionary how he was getting along in his efforts to master the difficult Cantonese language. "Just fine," he said. And when I expressed mild surprise at his optimism and faith in the face of heavy obstacles, he told me of the courage with which his parents had met a deep personal tragedy.

"With an example like that," he said, "you wouldn't expect me to whine or whimper about the blessing of learning this choice language and teaching the gospel to this wonderful people, would you, Brother Hanks?"

A high school student leader was called on to speak extemporaneously in a church meeting. He responded with good feeling and good sense. He spoke briefly about the conflict in which our country is engaged; then with a tear in his eye, he electrified and moved us emotionally when he said, right off the top of his heart, "If there has to be trouble, thank God it can be in my time. I don't want my little brother or the son I hope someday to have to have to fight a war on these or other shores. If there has to be trouble, thank God it can be in my time."

Well, what can we expect from the younger generation? Everything good, creative, decent, wholesome, uplifting, if we help them, and if somehow they come to a knowledge of what makes for happiness, makes for joy.

Plato said, "What is honored in a

country will be cultivated there."

And Pericles said, "The young draw strength not from twice-told arguments, but from the busy spectacle of our great city's life as we have it before us day by day."

How can we help them?

We can be more consistent in our lives. We can provide a better example. We can repent. We can obey the commandments of God. We can teach them.

Do you remember the stirring statement of the Apostle Paul to his young brother in the gospel, Timothy:

"... the end of the commandment [I suppose he meant the result of obedience to the commandments] is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1:5.)

The promise is valid and personally relevant to all of us. Paul—he of great intellect and strong training and shattering experience; he who had persecuted, and then been turned around, and who thereafter gave his full measure to the better way—he knew the really important values of life. His testimony to Timothy was that in good conscience, in wholesome, happy relationships with our families and fellowmen, and in the true faith that grants us confidence in the presence of God lie the real blessings of life.

Is good conscience important? It is a prize beyond expression! And conscience is more than a local standard or the accumulation of the mores and traditions of a community or a society or a generation. Whatever else it is, it is the voice of God speaking to us, inspiring moral obligation. Washington called it "that little spark of celestial fire." It is true that we can desensitize our conscience, as it were. In the Book of Mormon we read of a group to whom God had spoken "in a still small voice; but ye were past feeling." (1 Ne. 17:45.) It is also said that there are those who have become "dead as to things pertaining unto righteousness." As we can desensitize a conscience, so to speak, so we can prepare ourselves better to hear the voice of the Lord by stripping off what the poet called the layers of "muddy vesture and decay," by ceasing to sin and learning to obey. There is the privilege of learning true values and living to them.

Abraham Lincoln is credited with a simple summation of conscience and the way to live with joy: "When I do good I feel good, and when I don't do good I don't feel good."

No one can be truly happy who has a bad conscience, and bad conscience is the inevitable result of conduct be-

low the level of our understanding.

"We live in a universe of moral law. We can choose evil and get what we want right now and then pay for it afterward. Or we can choose good and pay for it first, before we get it." (Fosdick.) So it is with a life of honesty and responsibility, of sexual purity, of integrity, of selfless service. The blessing is substantial and sweet and satisfying—worth everything, worth working and waiting for.

When Paul spoke of charity out of the "pure heart," I believe he was talking about the sense of honest, unselfish concern for others that is the mark of moral and spiritual maturity. To accept the responsibilities as well as the benefits of loving, loyal membership in a family is a high challenge to a teenager tempted on all sides by other peer and worldly loyalties. To truly care about others, to be considerate and kind and responsible reflects true maturity. The rebel group we have mentioned is expressing the selfishness of babyhood and the rebelliousness of early youth. In babies and in children these are natural expressions of stages of living, which, sublimated and disciplined as maturity comes, become appropriate self-concern and self-reliance. In a generation charged with major responsibilities amid great complexities, these characteristics are not worthy. Beyond the "give me" and the "let me alone, don't tell me what to do" stages is that level of life which leads us to say, "How can I help? What can I do to be useful? Where am I needed?" It is on this level, we bear testimony, that the real contribution and happiness of life can be found.

I read recently of the development of "breeder reactors," which produce vast amounts of energy from a given amount of fuel and "breed" or produce more fuel than they use while they are doing it. Life is meant to be like that. We are meant to appreciate and use the good things of our inheritance and to leave a greater store behind us.

With good conscience and a genuine concern for others, we need faith in Almighty God. Jesus told the lawyer that the first and great commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . ."

"And the second is like unto it," he said. "Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.) All other commandments depend upon this.

In a generation represented by youth who refuse to whine and whimper in the face of great difficulties, who can thank God for trouble in their time if it has to come, there is great

and glorious promise. But I believe the summation of the best in them, or in any of us, is in that attitude which motivated one of their number to say, "God, I am ready for you, if you are ready for me."

Have you said that, in your own way, and really meant it?

The problems of our day are very great. Many of the voices we have traditionally been able to count on are silent or confused. In the world of theology and religion there is uncertainty and controversy. Faith seems to wane, spirits to sag. We worry about what men say. Perhaps it is time to cease to worry so much about what men say and ask ourselves, "What has God said?" More important than what our neighbors are doing, or what the rest are doing, is what has God done.

Long ago there was a young man who, though "little in (his) own eyes," was chosen king of all Israel. The humble Saul was ready for God; and when the prophet of God had anointed him, he "turned into another man." The Spirit of the Lord came upon him. "God gave him another heart." While he listened to the Lord and his prophets, he led with great strength. When he became willful and stubborn and rebellious, he ceased to be useful and he lost his place. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (See 1 Sam. 10, 15.)

A young man named Solomon loved the Lord and earnestly said to him, "... I am but a little child; I know not how to go out or come in." (1 Kings 3:7.) He asked God for an understanding heart that he might

discern between good and bad, and he was so blessed. Only when he ceased to listen to the Lord and became a law unto himself did he lose his gift and his place.

On the other hand, young Samuel learned and remembered all his life to say, "Speak, Lord; for thy servant heareth," and became a great power for good and a chosen instrument in the hands of the Lord. (1 Sam. 3:9.)

Young Joseph, sold into Egypt as a slave, remembered who he was and what he had been taught, even in the terrible temptations of Potiphar's household, and lived to serve and save his people.

A humble young Joshua presented himself to the Lord pleading for help, and the Lord said to him, "... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

"... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:5, 9.)

God has spoken and still speaks, and the message is clear.

Beyond these, and above them all, is the scriptural account of a choice Son of God knowing the need for a messenger from God to man, on a mission requiring great faith and courage and sacrifice, who said to his Heavenly Father: "Send me."

He delivered his message, completed his mission, gave his life. In his moment of great agony and torment before Calvary, he laid his life on the altar and said, as we have learned:

"O my Father, if it be possible, let

this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

He was saying, as one of his humble young disciples said in a grove of trees in Colorado a little time ago, "God, I am ready for you, if you are ready for me."

To the younger generation, our admonition and loving invitation is that you accept the responsibilities of your great promise. Continue to prepare for the duties of the day and the morrow. Get the help of the Lord. Appreciate your heritage. See the great goodness around you. Forgive us our trespasses and improve upon our performance. Respect our earnest efforts to protect and perpetuate the good things of life for you. Have a decent respect for generations yet unborn. Know that your decisions will materially affect the opportunities open to them. Build more strongly than we have the foundations for a decent future for all mankind. Keep the idealisms of the fathers of your freedom and the fathers of your faith. Accept the implications of your freedom; make the difficult choices when they are right, and act on them, even if you must stand alone.

Through search and service and reverence, through a life of personal cleanliness and consideration and caring, through faith and trust in God you can be ready for him. Tell him you are, and he will surely give you the strength and courage and quality to live with contribution and meaning and with great personal satisfaction in this, his world.

God bless us in Jesus' name. Amen.

EVANS, Elder Richard L.

of the Council of the Twelve

The Tabernacle: A Century Old

● President McKay and my beloved brothers and sisters—you who are here, and you, my dearly beloved friends worldwide—we would want you to know that you whom we do not see are cherished, remembered, and appreciated.

Reference has been made by President Brown and President Tanner to the centennial of the Tabernacle, which was first used a hundred years ago for the general conference of the Church, in October 1867. It is most remarkable to note that it was built by an isolated people in the days of their poverty, at a time when the membership of the Church was fewer perhaps than 100,000; when there were only four stakes (or diocese, as our

non-church friends would call them); and when Salt Lake City had a population of about 10,000.

We read from the *Deseret News* report of the first Tabernacle conference session of a century ago, October 1867:

"An hour before the appointed time for conference commencing, the immense building was crowded in every part, great numbers being unable to obtain admission. . . ."

"Altogether, the Tabernacle was full," said the minutes of the meeting, and "no building could be constructed large enough to hold the Saints." (I suppose if we were to build a building today proportionate to our size as they did, it would perhaps have to seat

at least 150,000.)

Basically the Tabernacle was built in not many months, although some phases of it were started as early as 1863 and some phases were pursued for some considerable time following 1867.

I have read much of the men whose names are mentioned most in bringing it about: Brigham Young; Henry Grow, the bridge builder, whose name seems most associated with the basic design; William H. Folsom, Church architect at the time; Truman O. Angell, who undoubtedly was largely entrusted with the interior; Joseph Ridges, the first builder of the organ. Their words are great and human, inspired and ordinary. History happens

like that. It is occasional highlights in the intermixture of heroic accomplishment and the routine and drudgery of daily duty. I wish there were time to share their words at some length. But there is never that much time for the past; the present is always so compelling. But some of their words we would share.

Said Brigham Young in May of 1867, only four or five months before the building was to be ready for use: "... We want the Tabernacle finished, and when a man is asked to go and work on it, do not begin to make a wry face, and say, 'I have got so much work to do.' When you carpenters are asked to go and help to finish it, so that we can hold our October Conference in it, do not say 'I have so many jobs on hand'... wherever they will pay you sixpence more..."⁷³

Friday, June 14, 1867, Truman O. Angell wrote in his diary: "... Brigham Young took me in his carriage, ... and we went together into the new Tabernacle. ...

"Tuesday, June 18th ... There are some difficulties not over come. ...

"Friday 21st. ... There is much to do ...

"Monday [July] 22nd. ... I now have located a good place for the chorister, and he likes it very much. He is a very modest man. ...

"Thursday [August] 15th. Had a busy time of it today. The President came here today and made many requests. He made up his mind to have a change on the plan of the seats ... I like the change. ... [He was wise to like it. Brigham Young was a very resolute man.]

"Friday 23rd. This morning I feel cast down. I think it is not important for me to stay here when so many smart men are on hand. ... Surely they do not need me. So I pass it off till I am more reconciled. I feel crushed. This morning I had so many obstacles in my way, I felt like withdrawing from the appointment as architect. But President Young viewed the subject otherways and a few words from him made me reconciled. Thank the Lord."⁷⁴

Five days before the opening of the Tabernacle, Truman O. Angell's son died, but on October 4th, two days before the opening, Truman Angell wrote: "Be assured then, the house is ready for use. ..." (History is indeed at times heartbreakingly human.)

The largest number of men employed on the building at any one time was said to be 205, in addition to some seventy plasterers mentioned as working at one time.

"The scaffolding was taken down ...

without injury to any of the workmen. The single accident which occurred during the erection of the building resulted from carelessness, and was not fatal. ..."⁷⁵

"Prayer was offered by President Young [at that first Tabernacle session in October 1867], in which he expressed to the Most High the grateful feelings of the Saints for the favors which He had multiplied upon them, enabling them to have finished thus far an edifice in which they could assemble and worship Him their Creator in the name of His Son Jesus Christ, imploring the aid of the Holy Spirit to teach them how to pray and what to ask for acceptably in His sight. ...

"Monday morning, October 7: President Young said he had no idea when Conference would terminate, but ... he would ask ... [the brethren] for short sermons"⁷⁶—a request that some echo even in these days.

"Built a century ago," recently wrote Professor Carl W. Condit of Northwestern University, the Tabernacle "is the largest work of timber roof framing surviving, and the only one in which lattice trusses were built as arch ribs. Despite its mammoth size, the structure was built completely by hand in an area isolated from centers of building activity and railroad lines. ...

"The celebrated acoustical properties of the Tabernacle," Professor Condit continues, "are a result of both shape and material. The concave ellipsoidal surfaces above the organ and choir blend and hold instrumental and vocal sounds, projecting the reflected waves cleanly throughout the auditorium. The possibility of annoying echoes is further reduced owing to sound absorbency of the cattle hair embedded in the plaster. ..."⁷⁷

Frank Lloyd Wright said on a visit to Salt Lake City that "the Salt Lake Tabernacle on Temple Square is 'one of the architectural masterpieces of the country and perhaps the world.'"⁷⁸

Adelina Patti, world-renowned artist of her triumphal time, said: "Never have I encountered such perfect resonance as here in the Tabernacle. Why, my voice is twice as large here. It carries further and with ever so much more tone than in any hall that I have ever sung in."⁷⁹

The Tabernacle Choir recently appeared twice again in concert with the Philadelphia Orchestra, in the choir's most successful Tabernacle Centennial-Expo '67 concert tour, which reminded us again of some significant things pertaining to the Tabernacle from Eugene Ormandy: "We have, as you probably know, performed in almost

every great hall in the world," said Mr. Ormandy, "but we have found no better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it. ..."⁸⁰

Many presidents of the United States of the past century have spoken here. Many of the great artists and orchestras of the century have performed here. Many significant messages have been heard here. And on this coming December 17, 1967, the two thousandth performance of "Music and the Spoken Word," with the Tabernacle Choir and organ, the oldest continuously presented nationwide network broadcast in American radio history, is scheduled to be presented from here—which broadcast is now in its 39th year, and heard ever more widely over the world.

There were perhaps not then in all America, in 1867, a handful of auditoriums of such size. And as we have performed in the great capitals and concert halls of Europe and America, we are ever more grateful and humbled and ever more amazed at what our pioneer forebears did with what they had—people not long since homeless, at times hungry; facing untold hazards; some six thousand of them died along the way before the railroad came; no rescue by helicopter, no drugstores, no hospitals, no doctors, for the most part; death and birth; illness, accident, anxiety; and yet they traveled the world sharing the gospel message, and built homes, schools, theaters in the desert, places of worship, temples, the Tabernacle. They demonstrated their willingness to work, not only for physical necessities, but for ideals and culture and family and freedom. And along with implements and utensils, they brought with them books and musical instruments, even pianos, by ox cart across the plains, as circumstances made possible. This was not a cowboy culture, but the gathering of talented and dedicated and resourceful people from many places of the earth to the mountains and the valleys, and spreading out from here to establish a hundred or more settlements not only in the intermountain area, but in other areas, including California and the West Coast, with many disappointments, many setbacks, but with solid foundations.

Well, the Tabernacle was many years before its time, but it is still one of the wonders of the world, architecturally, artistically, acoustically, spiritually, and an evidence of the

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faith and foresight of our fathers. God bless them and their memories.

But I didn't want to talk today only about a building. I want to say something of the principles of the people who built the building, the convictions that caused them to give up homes and all physical possessions for freedom, for the truth as they testified of it, and at times to lay down their lives—a people who sang in their homeless, hard-pressed sorrow: "All is well! all is well! And should we die before our journey's through, . . . all is well."¹ A people who knew that God lives; that education is essential; that chastity and honesty, health and cleanliness, integrity and solvency, work, service, and sacrifice are essential to happiness; that life is limitless, that the family is forever, and that by keeping clean, keeping virtuous, keeping the commandments, there is peace and purpose, comfort and a quiet conscience, and love and respect and happiness at home.

Such were their beliefs—and such are ours also.

Now, where from here?—in such an age as ours, an age where all are searching, some with inspired and inspiring achievement, and some in appalling aberration and lack of respect for life.

To the young we would say, indeed to all: There are no shortcuts to salvation, or excellence, or exaltation—nor to peace and self-respect. Whoever you are, wherever you are: Don't waste life. It is all you have. Study, learn, prepare, respect your privileges; respect and keep the law; respect yourselves. "Cease to be idle; cease to be unclean. . . ." (D&C 88:124.) Keep the commandments; live and work to qualify and accomplish and to be comfortable with conscience. Don't be misled by those who are confused and cluttered and dissipated in their lives, those who give way to irresponsibility and low-minded morals. Most earnestly one could wish that there would not be given so much play and publicity to the comparatively few (but much too many) who receive too much attention in entertainment and otherwise, as President Hanks referred to, in their eccentric and sometimes sordid ways. Why should we so much emphasize the unwholesome?

And for those who may need reminder of the irrevocable law of cause and consequence, we recall these words of Robert Burns, to whose memory we recently paid our respects with a visit to his birthplace:

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed;

Or like the snow falls in the river,
A moment white—then melts for-
ever."²

This is not a time for letting down. It is a time for learning and knowing, for doing and developing, for increasing competence and quality.

The glory of God is intelligence. Righteousness *does* exalt a nation. Life is everlasting. And "what we are to be, we are becoming." Life here is so short and eternity is so endlessly long. And to young and old, to the eager and impatient, to the weary or any who feel lost along the way: Keep the faith. Keep serving, working, improving, repenting, conquering, overcoming. Take courage and comfort in the assurance that there is divine plan and purpose. It is never too late to begin to do what we ought to do. God has given us no requirements, no commandments, that we cannot keep.

I would plead with my generation and the generations of my children and children's children to be true to the faith, to the commandments of God. They are still effective and in force. Don't try to ignore them or explain them away or set them aside. There are still laws and standards and qualities of character upon which all blessings are predicated, and as we live the principles we shall realize the results in peace and self-respect and the blessed assurance of everlasting life with loved ones.

May I leave with you my witness that God lives, that he did make us in his own image, that he wishes us to succeed, that he sent his divine Son to show us the way and to redeem us from death; that the gospel is with us here; and that it has been restored, with all that is required of us to realize our highest happiness here and hereafter.

"To be what we are," said Robert Louis Stevenson, "and to become what we are capable of becoming, is the only end of life."

God give us the wisdom and courage so to live, I pray in the name of Jesus Christ, our Savior. Amen. o

FOOTNOTES

- ¹Deseret News, October 9, 1897.
- ²Minutes of the 37th semi-annual conference of the Church.
- ³Deseret News, May 29, 1867.
- ⁴Truman O. Angell, unpublished personal journal.
- ⁵Salt Lake Telegraph, October 6, 1867.
- ⁶Id., October 8, 1867.
- ⁷Carl W. Condit, *Progressive Architecture*, November 1966, pp. 158-61.
- ⁸Salt Lake Tribune, April 27, 1954.
- ⁹Levi Edgar Young, "The Great Mormon Tabernacle and Its World Famed Organ" (Salt Lake City: LDS Bureau of Information, 1917), p. 23.
- ¹⁰Eugene Ormandy, letter to Isaac M. Stewart.
- ¹¹"Come, Come, Ye Saints," *Hymns* 13.
- ¹²Robert Burns, "I'm O'Shanter."
- ¹³See also Stewart L. Grow, "A Historical Study of the Construction of the Salt Lake Tabernacle (Master's Thesis, Brigham Young University).

The American Travail

Elder Mark E. PETERSEN

of the Council of the Twelve

● America is in travail.

Never since the Civil War have law and order been so gravely challenged in this great land.

And the challenge is many-sided.

The majority of Americans, who are law-abiding and who desire to live in peace and harmony with their neighbors, have been shocked and dismayed by the rioting, the anarchy, the arson, and the pillaging in our cities and smaller communities.

Life and limb among the innocent have been imperiled. The protection of property has been disregarded. Even sacred things have been desecrated. This condition has nearly reached the point of insurrection, and its causes still persist.

As we have been told repeatedly by enforcement agencies, lawlessness in the form of almost every kind of crime is growing at an unbelievable rate. Irresponsibility is multiplying under an erosion of character and integrity.

Public confidence in political administration has been shaken by repeated examples of malfeasance in office. And yet, without stability in administration, government itself becomes insecure and well-being of the citizenry is threatened.

Immorality is another evidence of our backsliding, as is drunkenness; and the diseases that accompany immorality now appear in epidemic proportions. This immorality feeds upon pornography in films, on the printed page, even in advertising material that goes through our postal system, in violation of the law. Women's styles approach the obscene.

People are losing respect both for the laws and for those who make and attempt to enforce them. It has become popular to be a violator. Some courts of justice seem to have forgotten the purpose of their own existence.

All of these forces—and more—combine to threaten the solidarity of our homes and families, which always must be the basic units of society.

These forces promote infidelity. They nurture discord between husband and wife. They become a source of conflict between parents and children. They encourage immorality in the rising generation.

Some parents set an example of serious delinquency to their own offspring, and excuse—if not encourage—their repeated delinquencies.

It is true that most people are good people, and for this we are thankful. But it is also true that the evil influences all about us are taking a toll beyond anything we can afford. Our best homes are being invaded by evil influences. Every family is threatened.

We have reached a point where decency at last must make a stand against indecency and corruption. We can no longer permit avaricious peddlers of filth to corrupt our loved ones, nor allow gangs to make our peaceful neighborhoods unsafe.

Our cities and towns, our rural areas and our villages should never become battlefields, nor our streets unsafe for pedestrians traversing them after dark.

We can no longer stand by as criminals carry on their nefarious work. We can no longer permit the deliberate weakening of the arm of the law, which originally was intended to protect the innocent. We must no longer coddle and protect the predators who sap the vitality of our democracy. We can no longer stand for the corroding infiltration of filthiness into our homes and communities.

The Almighty gave freedom to America based upon obedience to the God of the land, who is Jesus Christ. Our freedom will continue only as our righteousness survives.

Our righteousness can exist only as we obey the source of all righteousness, who is Jesus Christ.

Every force now corrupting America is a form of anti-Christ. Criminality is anti-Christ. Immorality is anti-Christ. Drunkenness is anti-Christ. Rioting, pillaging, and anarchy likewise are anti-Christ. Robbery, assault, and murder are all anti-Christ. Deception, duplicity, perjury, and covetousness are anti-Christ.

The distribution of pornographic material that corrupts the morals of young and old alike is anti-Christ. And so is every other force destructive of the high principles that have made America great.

I ask you—how *Christian* is America?

How deep is your own Christian faith?

Would you fight for it?

Do you believe enough in Christian teachings to take a stand for cleanliness and high morals—for honesty and integrity?

The abandonment of Christian principles has brought this nation to its

present unfortunate plight. Only a return to Christ can correct our condition. Politics cannot do it. Higher taxes will not do it. New laws cannot do it. We have tried all these and they have failed.

We have tried every other man-made device, with only a worsening of the condition. It is time now to try God's way.

The irreligious need not scoff at such a suggestion. Which among them can show how their godless philosophy has offered any remedy for our situation? What have they gained by turning their backs upon Christ?

Rejection of God-like principles has caused us to reap the whirlwind in riots, criminality, drunkenness, immorality, broken homes, and a rebellious new generation.

Since the irreligious have nothing to offer, we challenge them to study and apply true Christian principles. We appeal to men in government and business alike to discover the strength to be found in the gospel of Christ and to apply its sacred principles in their relationships with other people.

We urge the poor, even the hungry, to believe in Christ and to pray God to soften the hearts of others and thereby obtain the help they need, rather than to resort to violence.

All mankind should remember that hate begets hate, violence begets violence, and that love and understanding—cooperation and brotherhood—will reproduce themselves in the hearts of others when given willingly and sincerely.

We appeal to all mankind to practice the Golden Rule and to honestly and sincerely do to others as they would be done by.

We plead with everyone to love his neighbor as himself and to reconcile all differences by an application of the teachings of Christ.

Christianity *works* when it is applied. It is the one and only solution to our personal and national ills.

Christ is the Prince of Peace. By truly serving him, every wrong can be adjusted. Bitterness and hatred can fade away. Wars can end. There would be no further cause for riots. Looting would be a thing of the past. Communism would pass away.

Neighbors truly would respect each other and enjoy a friendly existence. Delinquency would end. There would

Artist's conception of Isaiah recording the revelation of the



Isaiah
9:6-7.

For unto us a child is born, unto us
a son is given: and the government
shall be upon his shoulder: and his
name shall be called Wonderful,
Counsellor, The mighty God, The ever-
lasting Father, The Prince of Peace.

Of the increase of his government
and peace there shall be no end, upon
the throne of David, and upon his
kingdom, to order it, and to estab-
lish it with judgment and with justice
from henceforth even for ever. . . .

birth of the Savior. Isaiah 7:14; 9:6-7. Painted by Harry Anderson



be no more drunkenness nor the ills that follow it. Gangs would disappear. Character would be strong again. Cleanliness would prevail over filth. We could have a virtual heaven on earth.

Do you believe Christ can do all this for you? If you do not so believe, are you sure you are a Christian?

Christianity is not something to be used as a mere intellectual exercise. It is a way of life, and if applied it will solve all of our problems.

Are you doubtful about the power of Christ, or do you wonder if he really lives? We testify to you that he does live. And how do we know? We Latter-day Saints know that Christ lives because our modern prophets have seen him and have come to know him personally.

Jesus Christ has appeared in our day—here in the United States of America—and has appointed a modern ministry. He has revealed that our American form of government was given by inspiration, that he raised up the founding fathers of our country and by divine power set our ship of state upon its way. And he has said that if we will but obey him, he will preserve both us and our liberty.

He can and will bring peace to America if we will return to him.

But no mere lip service will do. He requires the hearts of men. If America now will turn to him in humble obedience, the light of heaven will shine again upon our land; our stains

will be washed away; and man to man will brothers be, and peace will come to every heart.

The founding fathers of our country understood this fact and warned that our nation never can survive if, in the words of Washington, it "disregards the rules of order and right which heaven itself has ordained."

One of our greatest statesmen, Daniel Webster, echoed this thought in 1852 as he addressed the New York Historical Society and said:

"If we and our posterity shall be true to the Christian religion—

"If we and they shall live always in the fear of God and shall respect his commandments—

"If we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life—

"We may have the highest hopes of the future fortunes of our country, and we may be sure of one thing: Our country will go on prospering.

"But—if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

A former president of the American Bankers Association, Walter W. Head, once said:

"Unless we recognize the funda-

mental values of the church, and through the church seek a closer relationship with the divine, social justice cannot be achieved, political leadership will not accomplish its desired purpose, and economic leadership will fail in its effort to establish a full measure of prosperity.

"The application of the principles enunciated by the church is necessary to the perpetuity of our republic," concluded Mr. Head.

Oh, America—wake up to the peril that confronts you. Arouse yourself from this delirium in which you find yourself. Realize that this Christian nation can never survive on the principles of anti-Christ.

As Lincoln said, we can live on only if we humble ourselves before the offended powers of heaven, "confess our national sins, pray for clemency and forgiveness," and stop giving mere lip service to the Almighty.

And then, blessed with victory and peace, this heaven-rescued land can justly

"Praise the Power that hath made And preserved us a nation! . . .

Then conquer we must, When our cause it is just And this be our motto;

"In God is our trust!" And the star-spangled banner

In triumph shall wave O'er the land of the free And the home of the brave."

(Francis Scott Key, "The Star-Spangled Banner.")

STAPLEY, Elder Delbert L.

True Vision and Knowledge Required for Exaltation

of the Council of the Twelve

● I take my text from a conference statement by President Joseph Fielding Smith. He declared: "The chief business of our lives is to build a house that will bear the weight of eternal life."

You will note that this statement is profound with its important content and challenge. It suggests we are the architects and builders of our own fate. Our God-given free agency will permit us to choose the pattern we wish to follow; hopefully the gospel will furnish the blueprint for the eternal house we are now building.

Also involved in this statement is a challenge to obtain knowledge of God's plan for our whole existence, both now and eternally. There are opposing evil forces who would tempt us to forsake the teachings of our God and encourage adults, and youth particu-

larly, that everything can be explained on the basis of conditioned reflexes. They say that by removing our inhibitions and reverting to an animal existence, everything will turn out all right, which philosophy, of course, is false. Of such writers, Robert South observed: "He who has published an injurious book sins in his very grave, corrupts others while he is rotting himself."

We must be careful not to succumb to the insidious forces of evil, for they will divert us from the path which leads to immortal glory.

Lehi said to his son Jacob:

" . . . it must needs be that there is an opposition in all things. . . .

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty

and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:11, 27.)

The Savior taught: "That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man." (Mark 7:20-23.)

The apostle Paul, writing to the Romans about the sins of the flesh, admonished:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourself unto God, . . . and your members as instruments of righteousness unto God." (Rom. 6:12-13.)

By comprehending what to avoid, we will understand that which we must do. Our first step is to make certain that our thoughts are clean and pure. Then we can give attention to our bodies, since they house a spirit child of God both here in mortality and in eternity. The spirit of man should have ascendancy and control over the physical body, for the spirit is the power that quickens and animates the body and gives it life and intelligence.

We have the challenge; we ought now to concentrate on developing and improving our present physical house, which tabernacles a spirit child of God, and prepare it for eternal glory.

As his earthly mission neared its close, Jesus revealed this knowledge to his disciples:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . that where I am, there ye may be also." (John 14:2-3.)

In his infinite wisdom and concern for all mankind, Jesus opened a vision wherein we get a glimpse of the heavenly house and its mansions being prepared for us to inhabit. Each one of us is inexorably building an eternal home, the mansion we will occupy in our future everlasting life.

Brigham Young said:

"Prepare to die, is not the exhortation in this Church and Kingdom; but prepare to live is the word with us, and improve all we can [for the] life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, . . . and thus prepare for a better life." (*Discourses of Brigham Young*, p. 186.)

Also, the words of President Heber J. Grant:

"Upon our lives here is predicated the degree of perfection in which we shall rise. . . A man will not awake on resurrection morning to find that all that he neglected to do in mortal life has been put to the credit side of his account and that the debit side of his ledger shows a clean page. That is not the teaching of the gospel.

"Whatsoever a man soweth, that shall he also reap. For he that soweth

with his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." He whose every act has fitted him for the enjoyment of eternity will be far in advance of the man whose all has been centered on the things of this life." (*Millennial Star*, Vol. 66, March 31, 1904, p. 201.)

It is worth all the effort we can muster to obtain the highest degree of glory—a promise given only to the faithful. We are not without divine teachings as to how this glorified state can be attained.

The Savior gave this counsel:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, . . .

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Treasures earned here are credited to our account in eternity and, if sufficient, will build for us a house that will bear the weight of eternal life.

Alma informs us that this life becomes a probationary state, a time for men to prepare to meet God. (See Al. 12:24.)

President David O. McKay has added this wise counsel:

"Let us make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations of life. It is when the peace and love of God have entered the soul, when serving him becomes the motivating factor in one's life and existence. . . .

"When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish, and delight the body as any animal may do is no longer the chief end of mortal existence." (*The Improvement Era*, June 1967, pp. 109-110.)

In these latter days we are surrounded by demons. We can identify some of these demons; they are those who promulgate the uses of deleterious items that are not good for the body—all the habit-forming drugs that are foisted upon us by seductive advertising and designing persons who would lead us down the paths of sin to degradation and destruction, or, in the vernacular, "on trips" through LSD, heroin, marijuana, morphine, and other habit-forming and harmful drugs detrimental to the maintenance of a healthy body in which to house our eternal spirit. We are thus encircled

about by the angels of him who seeks to destroy our souls; but thanks to the Lord, the days of probation are still with us. However, we cannot afford to procrastinate the day of our salvation. We should be anxiously engaged in building a house that will support and delight us in the eternal life to come.

If we nurture the finer qualities of the Spirit that come from the presence of God, the Spirit will gain ascendancy over the carnal body and subject the flesh to its will.

There is much conquering of self and overcoming of bad habits before the soul of man can be sanctified by the Holy Spirit. We should determine now the kind of body or house we want our resurrected being to occupy throughout the eternities of time. Shall it be clean and pure, worthy to receive glory in the eternal mansions of our God, or shall it be one that cannot abide that glory and thus will be assigned to a kingdom of lesser glory or to a place without kingdom or glory?

The choice is ours to make. The Lord has said, "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (D&C 58:28.)

Now I call your attention to one of the greatest visions ever granted to any prophet of God respecting the future status of this earth's inhabitants. This revelation describes the three degrees of glory and is without doubt one of the most profound revelations given in any dispensation. It encompasses the knowledge, wisdom, and light that our Heavenly Father feels is expedient for us to have in relation to the hereafter and the future destiny of his children.

Perhaps no other scripture furnishes us with such direct knowledge on this subject as does this wonderful revealing vision. I direct your attention to the essentials in each of these degrees: the celestial, the terrestrial, and the telestial. To further support this latter-day vision, I quote the apostle Paul, who likened the highest degree of glory unto the sun, which is the most radiant of all God's planets; the second is likened unto the moon, which is a much lesser light than the sun; and the other is likened unto the stars; and as one star differs from another star in glory so also is the resurrection of the dead. (See 1 Cor. 15:40-42.)

An understanding of this revelation enables one living in mortality to examine himself and his mode of life and to personally determine whether it fully satisfies his need. He can spare his life if additional time is spared him and set his sights on a higher

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goal. This knowledge enables him to see more understandingly the purpose of life here and now, and makes perfectly clear that the nature and quality of the life he pursues in this existence will determine his destiny in the eternities to come.

From this vision of the three degrees of glory given to the Prophet Joseph Smith and Sidney Rigdon, we learn the various punishments and rewards meted out to all persons according to their worthiness.

The conditions for entering the celestial glory for those who come forth in the resurrection of the just are as follows: They are the ones who receive the testimony of Jesus and believe on his name and are baptized in his name that they might be cleansed of their sins, that they might receive the Holy Ghost by the laying on of hands of those possessing this authority. They are they who have overcome by faith all things and are sealed by the Holy Spirit of Promise, and into whose hands the father has given all things. They are priests and kings of the most high and receive of the fullness of God's glory. They are they who will glory in God and not in man. They shall dwell in the presence of God and Christ forever. They are men, made perfect through the atonement of Christ, whose bodies are celestial and whose glory is as that of the sun. (See D&C 76:50-70.)

The terrestrial glory differs from that of the celestial kingdom, as the moon differs in glory from the sun. Those who achieve this glory are they who died without law. They are the spirits of men kept in prison. They are the ones who did not receive the testimony of Christ in the flesh, but who afterwards received it. They are the honorable men of the earth made blind by men's craftiness. These will receive of Christ's glory but not of his fullness. They will receive of the presence of the Son but not the fullness of the Father. Their bodies are terrestrial. (See D&C 76:71-79.)

In the vision, they then beheld the glory of those in the telestial kingdom, which is the least of the three degrees of glory. Its glory differs from that of the other two, as the glory of the stars differs from those of the sun and the moon, and as the glory of one star differs from that of another star in glory.

Those in this kingdom received not the gospel of Christ nor his testimony, yet did not deny the Holy Spirit. They are thrust down to hell. They will not be redeemed from Satan until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work. Those of the telestial glory

will not receive the Lord's fullness or the eternal world, but of the Holy Spirit through the ministration of the terrestrial, and the terrestrial through the ministration of the celestial. (See D&C 76:81-87.)

Such are the degrees of glory in Christ's many mansions. They provide the knowledge necessary to understand the goals toward which we are to strive in order to enjoy the blessings of our God in whatever kingdom we may merit, be it great or small. We cannot inherit a higher glory than that which our bodies are prepared and conditioned to receive.

This enlightening revelation in the 76th section of the Doctrine and Covenants should be prayerfully studied in its entirety and understood fully, for it is a safe guide to one's life here in mortality. The goal for every person is to build a house by good works, to attain the highest degree of the celestial kingdom of God. Anything short of this, with the light and knowledge we possess, would be settling for a great deal less than our Lord offers us.

By careful study of the revelation, each person can determine the degree of glory he will inherit hereafter. Understanding this, he should project himself and his thinking into the eternal world and picture himself there according to the pattern of life he is now living. If he does so, I wonder if he would be happy with what he envisions his future inheritance to be?

Knowledge is necessary to salvation. The Prophet Joseph taught: "It is impossible for a man to be saved in ignorance." (D&C 131:6.) Knowledge is power, the power to aid us to adjust to the various conditions and circumstances of life in which we find ourselves at any moment of our lives.

Imagine a builder attempting to construct an edifice of any kind, without knowledge, plans, and specifications to guide him. We all know it cannot be done successfully. Therefore, when building mansions for our souls, the greater our knowledge concerning them, other things being equal, the more glorious our mansions will be. It must, of course, be knowledge of the right kind, divine knowledge, knowledge that comes through inspiration or revelation to us from God or through his anointed servants. Knowledge, then, is the first requisite for building a house that will bear the weight of eternal life.

Thus equipped, we are to observe the laws associated with the knowledge God has provided us, and keep the commandments he has so abundantly given to help implement that knowledge.

To do all this we need vision and

insight, for as is recorded in Proverbs, "Where there is no vision, the people perish." (Prov. 29:18.)

This means that without the type of vision given to our prophets, people in general will lack the information necessary to discover divine truth. It also has a personal application, for any man lacking vision or insight into truth is slow to progress in spiritual things.

One with active vision will seek understanding of God's commandments and will find ways to obey and keep them. From such knowledge gained he will realize that his body is the tabernacle of his immortal spirit, that the temple of the spirit should not, in any manner, be defiled. It must be preserved in purity—physical, intellectual, moral, and spiritual purity. This is why the Lord has given us the Ten Commandments, the Beatitudes, the Word of Wisdom, the temple ordinances, and persuasive instruction from his prophets and servants. This is why he requires that we resist and overcome all evil, all immorality, all baseness. This is why he urges us to live righteously before him. Those who observe his physical or temporal laws shall receive health in the navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures. (See D&C 89:18-19.)

There is a close relationship between physical health and spiritual development. All excesses are wrong and ultimately lead to disaster. When one's physical health is impaired by disobedience to God's eternal laws, spiritual development will also suffer.

The same is true of the intellectual phase of life. Intellectual dishonesty disquiets and curses the lives of those guilty of such deceit. Can the spirit of the Lord activate one guilty of intellectual dishonesty? How glorious our society would be if all those who make up that society were intellectually honest.

The quotable gem from Tennyson's beautiful character, Sir Galahad: "My strength is as the strength of ten, because my heart is pure." What strength? Not only physical strength, but moral strength, the strength that resides in purity of life, that faces danger, disaster, abuse, false witness, and accusation undaunted; the strength that comes from doing right and living righteously before the Lord, that knows no "new morality," but only the one, the true, the eternal morality instituted by God and preserved in the Ten Commandments and the Beatitudes.

Brothers and sisters, be not deceived and led astray by the wiles and seductive "charms" of those advocating that

which they call the "new morality." There is no such thing. It is a name only, given to an old evil whose ultimate effect is to destroy man, the thing it has done under other guises through the centuries. It will never permit you to build a house that will bear the weight of eternal life.

The truly spiritual person is the one who finds joy and happiness and true purpose in the things of God, such as prayer, humility, selfless service, kindness, virtue, chastity, obedience to God's will and laws, love unfeigned, nobleness of soul, regard for that which is sacred and holy—in short, all the attributes God would have us acquire and exercise here in mortality. We may never know all of them in our brief mortal sojourn, but implementing those we know will help us wisely build that structure which will bear the weight of eternal life.

Truly life on this earth is brief indeed, but the worth of it can be priceless. By vigorously seeking God's help, by striving for true knowledge, the knowledge of God's eternal plan will become ours to live by.

God has given this promise: "... if you keep my commandments and en-

dure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

The renewal and sanctification of our bodies by the power of the Holy Ghost is obtained by living the gospel. Our treasures of good works that precede us are building our eternal mansions. To project one's thinking into the eternities under the influence of the spirit will stretch one's mind and give clear vision of God's plan, which will help chart a true course back to his presence. Keep eternity always before you here in mortality and base your acts and judgments and decisions upon God's eternal laws. We should educate ourselves not only for time but also for eternity.

My brothers, sisters, and friends, I hope we will always remember and keep uppermost in our minds and never forget that in all our doings, the chief business of our lives is to build a house that will bear the weight of eternal life. I bear witness to the truthfulness of these things. They are things we should know and never forsake. May God give us the courage to walk humbly before him, I pray, in the name of Jesus Christ. Amen. ○

is poured in to fight poverty?

"There are no simple answers. But on one principle most people can agree: Juvenile crime is usually spawned by inadequate homes."

We can spend millions in remedial programs aimed at the prevention and cure of crime, but the plain fact remains that until citizens recognize their divine responsibility as parents and are willing to be honest and respected themselves, and to teach their children likewise, crime will continue to increase. The home must ever foster the great and lasting virtues of purity of life, honesty, thrift, benevolence, and patriotism. To do this requires effort from both mother and father. It cannot be relegated to a baby sitter or a nursery school.

From an editorial written by David Lawrence, it seems that all who study the problem agree that neglect of children is a major factor in the rapid rise in crime, particularly among persons under 21. Placing much of the blame on parents, the report of the National Crime Commission makes these two significant statements:

1. "The programs and activities of almost every kind of social institution with which children come in contact—schools, churches, social service agencies, youth organizations—are predicated on the assumption that children acquire their fundamental attitude toward life, their moral standards, in their homes."

2. "What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental or paternal authority over young people, is becoming weaker."

The value of parental discipline and guidance is further illustrated from a broadcast delivered by Paul Harvey on Saturday, March 27, 1965:

"San Francisco's Chinatown epitomizes grinding poverty.

"For the child of Chinatown, life is mostly rice and salt, fish and work with his hands as soon as he's able.

"This is poverty. Chinatown population is 16 times more dense than the San Francisco average. Eight-tenths of all buildings need renovating."

He further states (which seems almost unbelievable):

"Yet, in the United States there has never been arrested a chronic delinquent child of Chinese parents!"

"Seven percent of America's juveniles will be in trouble with the law this year. Not one Chinese.

"In the United States there has never been a Chinese convicted for rape, burglary, bank robbery, or desertion.

Bishop John H. VANDENBERG,

Presiding Bishop

Keepers at Home

●The apostle Paul, in advising Titus of those things which would be of most value to teach the saints, said:

"But speak thou the things which become sound doctrine:

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

"That they may teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded." (Titus 2:1-6.)

Had parents the wisdom in this modern day to follow that simple bit of counsel, our communities would not find themselves in their present dilemma, the dilemma being: a murder occurring every 48 minutes, a forcible

rape every 21 minutes, a robbery every three and a half minutes, an auto theft every 57 seconds, a grand larceny every 35 seconds, and a burglary every 23 seconds. Our nation is searching for an answer to this most serious problem; and our efforts to this point have been somewhat futile, primarily because we are not adhering to the "sound doctrine" mentioned by Paul.

In an editorial aired recently on KSL, which dealt with this problem, we find some searching questions. I quote:

"You hear all kinds of solutions proposed—better schools, more public housing, more integration, more social workers, more federal money to eliminate poverty.

"But most of those solutions run up against some troubling questions, such as, Why is there more crime than ever before when per capita income is higher than ever before? Why more crime when national illiteracy is at an all-time low? Why does crime seem to rise, the more federal money

"In the half century of Chicago's Chinatown, there has been only one arrest for breaking and entering.

"Despite generations of western influence, this race has somehow check-reined the impulses of its vigorous youngsters. How?

"Albert K. Leong, president of the Chinese Consolidated Benevolent Association of Chicago, says, 'We keep a tight rein on our children until they are really responsible.'

"Editor Thomas Y. Fu of the *China Times* in Chicago's Chinatown says, 'Our children just naturally respect and obey their parents. A boy or girl would not bring shame on his family or his family name.'

"P. H. Chang, [former] Chinese Consul-General in New York City, says, 'A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be.'"

This being true, what then is wrong with our homes? Wherein does the weakness lie, or may we ask whence will come the strength to cope with the problem? Such strength as we will muster can only come from within—within the individual, within the family, and within the community. Such strength can only come by the family's being solidly bound together with love and respect of the child for the parent, and parent for the child, and the love of husband and wife. The home is the place to build such strength. This can only be done with full-time mothers, who are the divinely appointed keepers at home.

If there is no order in the home, if mother is absent, if it is deficient of a sound code of moral ethics, if it fails to have unity of purpose and omits the parental performance of guiding, disciplining, and teaching children, heaven cannot help that home. Parents must teach their children that the family name is important, that their actions must always be for the good of the individual, the family, and the society as a whole. They should be taught never to bring shame on themselves, their families, or their community. Since the family builds the individual, the family needs to be strong; and strong families come from strong parents who have adhered to the sound doctrine alluded to in Paul's epistle.

God set the order of the family. He created Adam; then, because, as he said, it is not good for man to be alone, he created the woman, whom Adam called Eve because she was to be the mother of all living. Mother is

the term given to "one who gives birth" and "exercises protective care over." Father is the term given to "the male parent who begets a child" and "exercises protective care over."

As Adam and Eve were sent out of the Garden of Eden, Adam received the command, "in the sweat of thy face shalt thou eat bread" (Gen. 3:19), and Eve received the admonition, "in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) This was the family relationship as it was divinely instituted. Any action to upset that order can only lead to failure and trouble.

In Paul's epistle, he instructed those responsible to teach the young women to be "keepers at home." We are prone to skip lightly over that statement, but it is one of the saving factors of the home. There is one place for the mother, and that is in the home; particularly, she needs to be there when the children are home.

There are further comments that advise us that economic factors indirectly play a part in the absence of parental discipline. Working mothers are not at home during most of the day, and they are unaware of what their children are doing before or after school hours or with whom they are associating. Usually when the working mother is at home, her waking hours are filled with the usual domestic chores of washing, ironing, and general household duties. The school, therefore, during five days of supervision each week, must play a serious part in teaching morality. Admittedly, this is a poor substitute for a mother's duty, and the evidence stares at us.

The economic factor referred to above seems to be mothers leaving the home in an effort to secure unnecessary worldly goods and conveniences. Even with the most sophisticated reasoning to justify why mothers should work, the risk of failure in the home is still present.

After discussing the subject at a recent stake conference, I received this letter from a working mother. The letter reads:

"At our stake conference today, I could have stood up and cheered your comments about working mothers. I am thoroughly convinced that many of the nation's ills could be eliminated by mothers remaining at home and being good homemakers and wives. Husbands would respond to the dependence of being the provider and head of the family; youngsters could contribute to their own miscellaneous needs for money by paper routes, etc., and not be contributing to

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delinquency. The whole family could definitely benefit and grow by working together in harmony and understanding to live within the wage that was brought into the home. Being a good wife and mother and sweetheart is career enough for any woman. . . .

"For us, 25 years of ideal marriage (20 years temple marriage) has evaporated in divorce and despair. . . . A goodly portion of the breakdown came from my going out of the home to work, and the chain reaction of minute events that grew like a cancer, quietly and deadly."

Sorrow and unfulfillment will lie at the end of the career of a working mother who has neglected her family. While it is understood that some mothers must work because of no other income coming to the home, there should be no excuse for supplementing the husband's income for the purchase of so-called luxuries and conveniences.

My wife and I were married during the time of the depression. I had purchased a new car, and it was all paid for. I was employed—my salary was \$125 per month. I remember bringing home my first check. My wife said, "It isn't very much, is it?" I replied, "No, but it will do." She said, "Yes, if we budget it." So we sat down and budgeted: \$12.50 for tithing; \$1.00 for fast offerings; \$45 for rent; \$40 for food, and additional amounts for utilities and clothing; and \$10 in the savings account, for we presumed and anticipated that a child would come

eventually. When we added it all up, the \$125 was all allocated. I said to my wife, "It's all gone, and there isn't any left to buy gasoline for my car. What am I going to do?" She replied, "Sorry. I guess you'll have to walk."

So I walked back and forth to work, and the car stayed right in the garage for several months until I got a raise and could spare a little to buy gasoline. We've always managed to get along on my income, and I don't think we have ever had an unhappy moment over it, but rather, much satisfaction in coping with the situation. It isn't so much what you earn but how you manage.

I am grateful for the home in which I was reared. It was a humble home, but mother was always there, just in case an injury occurred or we needed discipline and attention.

This, my brothers and sisters, is the way out of the racking situation that we are in today in this nation. It is sound doctrine for the mother to assume her divinely appointed role as "keeper at home," and the father to provide for his family, and for both mother and father to restore parental authority in the home through sound teachings and wise love and discipline of their children.

May we not have to learn through suffering and misery the truth of our Prophet's words, "No other success can compensate for failure in the home." This is my fervent prayer in the name of Jesus Christ. Amen. ○

world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelation and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people.

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times." (D&C 124:37-41.)

This temple was constructed at Nauvoo, Illinois, and dedicated to the Lord. It was used by the saints, therein to receive these sacred ordinances which were mentioned in the revelation. In my book of remembrance I have a record of such ordinance work having been performed in the Nauvoo Temple for my progenitors on my Burton and on my Garr ancestral lines. I am humbly grateful that they were among those earliest members of the Church who received such priesthood blessings. Through sacred temple ordinances they provided a patriarchal inheritance of righteousness for all their descendants who remain faithful to the Lord Jesus Christ and who continue to obey his commandments after taking upon themselves his holy name.

In that same revelation from which I have quoted, there is a passage that gives me considerable concern:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

"But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

"And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises

BURTON, *Elder Theodore M.* *The Importance of Temples*

Assistant to the Council of the Twelve

● My brothers and sisters, I desire today to speak to you concerning the importance of temples. When the saints of God had gathered at Nauvoo, Illinois, the Lord gave them a revelation telling them to build a temple to him. These are his words:

"And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;

"And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

"For there is not a place found on

earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood." (D&C 124:26-28.)

In order to obtain a fullness of the priesthood of God, we must have temples wherein those sacred ordinances of the priesthood can be revealed to people who are willing and worthy to receive them. The Lord continues:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the

which ye expect at my hands, saith the Lord.

"For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord." (D&C 124:45-48.)

The Church of Jesus Christ has built many houses to the Lord since that time, but are we doing all that the Lord desires of us? I know there are thousands of faithful saints who go to the temples and there perform saving ordinances in behalf of their kindred dead. Those who do this work and accept their obligations and keep their covenants are blessed of the Lord. There is a gentleness of spirit and a sweet peaceful influence that accompanies them in their daily lives. There is light in their eyes and peace in their souls that reflects the goodness of God. They foster the brotherhood of man as children of God and are good citizens in the lands in which they live. They are slow to quarrel and quick to forgive. They are truly trying to be saints.

The thing that worries me is that not all who go to the temples do so with a proper attitude. Some go to fulfill a duty almost in a spirit of "Let's go and get it over with!" They make no effort to prepare themselves by prayer and study for such sacred work. They take their problems and worries and secret sins to the temple with them. They are tense and many times selfish. They are in a hurry to be out again and so do not take the peaceful spirit of the temple back into their daily lives. They do not find the happiness and joy within the temple which should be found there. A person can never give what he does not receive. Unless we go to the house of the Lord taking with us the influence and spirit of God, we cannot expect God to fulfill the oath and promise he made to those who really love and serve him out of the abundance of their hearts.

Those who understand the patriarchal nature of the sealing covenants made in the temple realize the greatness and value of these temple blessings. They cannot rest until they have gathered together that information for their progenitors which identifies them. They then go to the temple to have those sealing ordinances performed in behalf of their ancestors by which their ancestors' places and their own places in the family of God are made secure. Such persons keep those sacred covenants themselves by which they can retain their inheritance

as the children of God.

I have read again the words of the Angel Moroni when he appeared to give a revelation of instruction to the Prophet Joseph Smith, using these words:

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus: Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"He also quoted the next verse differently: And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:36-39.)

The first instruction Moroni gave concerned the end goal toward which we are working. When Malachi prophesied of the second coming of Christ, he spoke of "the proud, yea, and all that do wickedly." Of whom was he speaking? First, of those who rejected Christ because of the pride of their hearts, and second, of those who, having accepted Jesus, were not valiant in keeping his commandments.

Malachi went on to say they "shall burn as stubble." This means that they shall be destroyed. By whom? Malachi explains, "They that come shall burn them, saith the Lord of Hosts."

Those who come are those righteous hosts of heaven and righteous persons caught up from earth who shall come and return with the glorified, resurrected Savior to cleanse the earth. But what is meant by the expression "that it shall leave them neither root nor branch"? This expression simply means that wicked and indifferent persons who reject the gospel of Jesus Christ will have no family inheritance or patriarchal lineage—neither root (ancestors or progenitors) nor branch (children or posterity). Such persons cannot be received into the celestial kingdom of glory of resurrected beings,

but must be content with a lesser blessing.

The Prophet thus stressed the need of turning the hearts of the children to their fathers and the hearts of fathers to their children. This turning of hearts to family relationships means establishing and sealing patriarchal lineage within the sacred confines of the temple and carrying that family inheritance into our daily lives. That is why, even if we do build temples, if we do not keep the covenants made in them, we will be rejected as a people.

Why was Jesus so hard on the scribes and pharisees of his day who rejected his message? He denounced them vigorously in these words:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

"Verily I say unto you, All these things shall come upon this generation." (Matt. 23:33-36.)

Let me quote the explanation of this scripture given by the Prophet Joseph Smith. In speaking of the gospel being preached to the spirits of those whose bodies lie in the grave and citing the necessity of baptism for and in behalf of the dead, the Prophet said:

"Hence it was that so great a responsibility rested upon the generation in which the Savior lived. . . . Hence as they possessed greater privileges than any other generation [in having the Savior in person there to teach them] not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors [because of their lack of power and privilege of helping those who were relying on them for release from bondage] and hence their blood [that is, of their progenitors] was required at their hands." (*Teachings of the Prophet Joseph Smith*, pp. 222-223.)

If this was true of those who neglected their inheritance in the days of the Savior, is it not equally true today of us who live in the period known as the fullness of times? In our day the gospel in its entirety has been

revealed, and our duty and obligation lies clearly before us. Small wonder then that the Lord instructed us as I have read before, that even if we build temples, if we do not also perform a labor of love therein, we will be rejected. The blood of our righteous ancestors will come upon our heads, and instead of blessings we will bring upon ourselves cursings, wrath, indignation, and judgments. The Lord has called such neglect both a folly and an abomination.

What a time this is, then, for repentance! It is a time to seek the Lord humbly by knocking at the doors

of his holy house with the sheaves of our offerings in our hands. These sheaves of offerings are the names of our progenitors to present before the Lord, that we and they may be saved through a sealing in that family relationship which is characteristic of the patriarchal order of the priesthood.

I bear you my witness of the divinity of this work given to us by God our Heavenly Father through living prophets. This privilege of having this knowledge comes to us only through the grace of Jesus Christ our Lord. Of him I testify that he lives! In the name of Jesus Christ. Amen.

SMITH, Elder Eldred G.

Patriarch to the Church

● I too would like to begin my message today with the same passage that President Tanner used this morning, this oft-repeated passage found in the 11th chapter of Luke where the Lord said: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10.)

He says, "ask," "seek," and "knock." It's as if he were standing there with outstretched hands, waiting for us to reach out and take them. If we do not reach out, he cannot help.

It seems quite simple, but to "ask," "seek," or "knock" involves effort on our part.

Oliver Cowdery learned this lesson too. It seems that he had made an attempt to translate and failed, as a result of which we have the revelation given in Section 9 of the Doctrine and Covenants, which is a key to revelation, in which the Lord said to Oliver Cowdery through Joseph Smith: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong;

Ask, Seek, and Knock

therefore, you cannot write that which is sacred save it be given you from me." (D&C 9:7-9.)

As it was with Oliver Cowdery, so also we may have assumed that all the Prophet Joseph Smith did was to look into the Urim and Thummim and all the rest was done for him, with no other effort on his part.

As we look into the record, we find that after the first visit to the Hill Cumorah, Joseph told the story of the history of the early American inhabitants to his family. His mother wrote: "From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age. . . ." This sounds like the first family home evening of this dispensation.

Then she continued to say: "We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.

"During our evening conversations, Joseph would occasionally give us one of the most amusing recitals that could

be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them." (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pp. 82-83.)

This was before he received the plates. He must have received this by revelation, for he knew the whole story of the content of the record that is now the Book of Mormon. He had had five long visits with Moroni, and his mother says he received many revelations.

When Joseph finally received the plates, he did not take them directly home.

When Moroni, an angel of the Lord, gave him the gold plates, he told Joseph: "Now you have got the Record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had power to take it away! but now I give it up to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated." (*Ibid.*, p. 110.)

He had also been instructed not to let anyone see the plates except as he would be instructed. Now he was going home in broad daylight, with the plates, wrapped in his linen frock, under his arm. He must have felt quite uneasy about this, so, while still about three miles from home, he went into a grove of trees and hid the plates in a partially rotted log, which he had hollowed out with his pocket knife.

When he returned later to get them, he found them safe. He wrapped them in his linen frock, put them under his arm, and started home. On the way, "as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one, he dislocated his thumb, which, however, he did

not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running." (*Ibid.*, p. 108.)

I consider this a rather remarkable physical feat: to carry the plates under his arm, knock down three men, and run the approximate three miles.

I think the Lord gave him this experience purposely, to show him by his own experience that the adversary would exert every effort to get the plates and would stop at nothing to hinder the work of the Lord; also, to teach him that he would be given help as may be needed if he would exert his own efforts first. The Lord must have given him extra strength beyond his own physical abilities to carry the plates, knock down three men, and run three miles.

When the Prophet started to translate, he had to study the characters for quite awhile. Then his wife Emma did some writing for him. Then Martin Harris became his scribe. Then after the 116 pages of transcription were lost, Oliver Cowdery came to be his scribe.

By this time, Joseph had had considerable experience at translating, and the work went forth with good speed.

Not even with the Urim and Thummim does it come without effort. Joseph had to exert all his effort, physically and mentally. He had to put forth his full effort. So it is with us today. We must put forth our full effort, give our full Church-service time.

The promise is also to us: we will be given the help that we need to fulfill the Lord's work if we will put forth our effort first.

May I say to all who are not yet members of the Church of Jesus Christ:

seek, ask, and knock. The Lord may someday ask you if you tried to find his Church. We are trying to bring this great message of the restoration of the gospel of Jesus Christ to all the world. We would that all could rejoice, as the Prophet's mother did as she said, "This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst." (*Ibid.*, p. 83.)

This is our message to the world: to bring the gospel of Jesus Christ, with its peace, happiness, and tranquility, into every family, the world over.

Ask, seek, and knock. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

I testify to you that this is truly the work of God, the gospel of Jesus Christ, and do so in the name of Jesus Christ. Amen. ○

The Eternal Life of Man

Elder William J. CRITCHLOW Jr.

Assistant to the Council of the Twelve

● "All the world's a stage,
And all the men and women merely
players;
They have their exits and their
entrances;
And one man in his time plays many
parts,
His acts being seven ages."
(William Shakespeare, *As You Like
It*, Act I, scene 7.)

Yes, the world is truly a huge stage, and upon it the greatest drama ever conceived and produced is still coursing 6,000 years after the curtains were opened to unveil a beautiful scene in Act I called the Garden of Eden.

In a single sentence the author of this great drama set forth concisely a purpose, a motive, and an objective for his marvelous work. He said:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In that simple sentence, I find a fitting title: "The Eternal Life of Man." You who like brevity may shorten it to "Eternal Life." I like it either way. I hope the author will approve.

Later in my remarks I shall comment on the author's purpose.

Members of the drama's cast respectfully address the author as God. Frequently we dispense with formality and affectionately call him "Our Father which art in heaven." (Matt.

6:9.) His real name is Elohim. (James E. Talmage, *Articles of Faith*, pp. 465-473.) May he pardon me for calling him the author. This I do reverently to avoid too frequent use of the sacred title, God.

The theme of the great drama is free agency, meaning man's agency or freedom to choose. The script is divided into seven acts, each 1,000 years in length. The play has advanced far into the sixth act. Soon the curtain will rise for the seventh or millennial act.

To stage and direct the drama, the author needed a director. Bidding for it, a talented and ambitious character known as Lucifer, frequently called Satan, offended and insulted the author. His bid offended because he proposed to alter the author's script in a way that nullified the author's theme concept—free agency; it insulted because the bidder sought as his price the author's honor and power: "... wherefore give me thine honor," and give unto me thine "own power." (Moses 4:1-4.) His bid rejected, he rebelled and cried out in anger, "... I will ascend into heaven; I will exalt my throne above the stars of God. ... I will be like the most High." (Isa. 14:13-14.)

The author awarded the directing job to his son Jehovah, who agreed to "go down" and prepare the world stage and to direct the play according

to the author's script.

Lucifer's rebellion escalated into a war in heaven. It spread to earth, a fierce struggle between Lucifer and Jehovah. Battles are still raging on the stage here in the sixth act. Approximately one third of the cast selected for the great drama defected and sided with Lucifer. For so doing, they were dropped from the cast and thus denied physical appearances on the stage. This infuriated them. They vowed to make the play flop, and to that end they have used freedom—the very agency they at first protested—to destroy "free agency."

Lucifer's strategy is to induce the cast to use their individual agency in a way that will produce chaos on the stage. By exposing the cast to as much evil as possible, he hopes to gain numerical strength so that he might shout when the curtain rolls down at the end of the play, "I have the majority of the heavenly host on my side; numerical strength is my power. Now I can claim 'thine honor'; now 'I will ascend into heaven'; now 'I will exalt my throne above the stars of God.'" (See Isa. 14:12-20.)

One thing we are forced to admit: Despite the fact that Lucifer's spirit followers were eliminated from the cast and thus deprived of physical appearances on the stage, their power to tempt and adversely influence the cast has been tremendous.

God in his infinite wisdom undoubtedly appointed his son Jehovah to be the drama director because of the Son's vast experience in building stages or worlds. "... worlds without number have I created . . . and by the Son I created them," he said. (Moses 1:33.)

By the time the stage was readied, the cast was ready, the leading roles filled by a process or doctrine called *foreordination*. (*Teachings of the Prophet Joseph Smith*, pp. 365 and 158. See also Abr. 3:23.)

"... the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and the heavens resounded with praise when "a strong angel proclaiming with a loud voice" announced certain time for the first act. (Rev 5:2.)

John the Revelator likens the curtains throughout the play to seals. (Rev. 5:1-2.) "We are to understand that the first seal contains [reveals] the things of the first thousand years [Act 1], and the second also of the second thousand years [Act 2], and so on until the seventh [Act 7]." (D&C 77:7.)

The first seal or curtain revealed a beautiful scene called the Garden of Eden. The first man to appear on the stage was one Michael, an assistant to Jehovah in the stage-building project. (*Journal of Discourses*, Vol. 1, p. 51.) His stage name is Adam. He was given a wife in a marriage that will last forever. Her name is Eve. Free agency, with some help from Lucifer, got this couple into trouble just as Lucifer had predicted, and they were "cast out from the Garden of Eden . . . because of his transgression." (D&C 29:41.)

Cain, a son of the couple, exercising his free agency unrighteously, slew his brother Abel. For this he was cursed with "a mark upon [him] lest any finding him should kill him." (Gen. 4:15.) Thousands upon thousands in the huge drama cast have had problems by exercising their agency unrighteously; other thousands have soared to great heights by exercising their agency righteously.

Wickedness reigned upon the stage as Act 1 came to a close, save in the little city of Zion, where under the leadership of one Enoch the people prospered in righteousness. Adam lived 930 years. Shortly before his death he called his righteous posterity together at a place now known as Adam-ondi-Ahman and previewed for them the six remaining acts of the drama, predicting "whatsoever should befall his posterity unto the last generation," the end of the play. (See

D&C 107:53-56.)

In Act 2 the greatest catastrophe of the drama up to this present time was enacted. Flooding waters swept over the stage, engulfing and destroying "every living thing" save eight people and certain "beasts" and "fowls" and "creeping things" which these people had stored with them in an ark. Noah was the hero personality in this act. Before the waters poured onto the stage, the drama director rewarded the righteous people of Enoch, lifting them "up into heaven, into his own bosom," by a process or doctrine called *translation*, to save them from the flood. (Moses 7:23, 69.)

In Act 3, Abraham, "Father of the Faithful," played a leading role. Isaac, Jacob, Joseph, and Moses made appearances. Moses delivered the children of Israel from their captivity in Egypt. Great physical changes in the earth's appearances were made in the days of Peleg; and, when the director confused the tongues of the people, a small group under the leadership of one Jared made an epochal voyage across great waters to found a colony on this western hemisphere. In this act, Israel possessed its promised land and divided it among 11 tribes, leaving Levi without a portion. In one of the final scenes, the great prophet Samuel anointed Saul first king of Israel; and later, behind Saul's back, he secretly anointed the lad David to be Saul's successor.

Act 4 opened with King David on the throne. Solomon succeeded him and built a great temple. Enemies overrunning Israel destroyed it, and friendly enemies subsequently helped restore it. Ten of the twelve tribes went into the north countries and were lost. A prophet Lehi built ships that came, under the power of God, to this western hemisphere, where his people became a great nation.

When the curtain or veil was drawn for the fifth act, it revealed the drama director in person on the stage. His name was Jesus. Because he said he was the Son of God, certain members of the cast nailed him to a cross. In brief appearances in Palestine and on the western hemisphere, he reestablished his gospel, organized a kingdom, and ordained 24 apostles to direct it—12 in Palestine and 12 on the western hemisphere. For associating with Jesus, the apostles in Palestine were martyred, save one John who was exiled to Patmos, where in vision he saw the script of the author's great drama—"Eternal Life."

No scene in the entire drama can match the resurrection scene in the sixth act, unless it be a scene pro-

grammed in the seventh act when Jesus will come in glory to rule and reign in person for a thousand years. Then "every knee should bow . . . and . . . every tongue confess that Jesus Christ is Lord." (Phil. 2:10-11.) Then Satan will be bound, "that he should deceive the nations no more . . ." (Rev. 20:1-3); then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and the cow and the bear shall feed" together (Isa. 11:6-7); then "they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) Temples then will dot the land, so kin may do work for kindred dead. (JD, Vol. 25, p. 185.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Before these blissful scenes are enacted in the seventh or millennial act, Act 6, running its full course, will crowd the intervening time space with spectacular events, some too tragic and distressing to give comfort to our souls. Already in this act:

—the author, accompanied by his director son, has made a brief behind-the-scenes appearance;

—the gospel of Jesus Christ has been restored;

—the kingdom of God has been established to stand forever and forever;

—the great latter-day Prophet Joseph Smith has come and gone, forfeiting his life in the restoration cause.

The apostle John forecast a great earthquake in this sixth act. He wrote: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth. . . ." (Rev. 6:12-13.)

Employing earthquakes and fire, war and lightning, famine and plague, and a desolating, overflowing scourge, the author will yet cleanse and prepare the stage for the peaceful millennial act. "Behold," he said, "the day has come, when the cup of the wrath of mine indignation is full." (D&C 43:26.)

The stage was cleared and cleansed in Noah's day (Act 2) with a flood of water. "... as it was in the days of No'e, so shall it be also in the days of the Son of man" (Luke 17:26), but the cleansing coming up soon will involve a flood of the other destructive agents I've just listed, atomic bombing not ruled out.

At this very moment Lucifer may be gloating at the confusion on the stage. To his confederates he might right now be repeating, "I told you so. Free agency doomed the play before it started." Well, he may think so, but not seriously. Certain lines in the author's script must worry him. On the other hand, those lines give hope and comfort to a distressed and confused cast. I delight in quoting them: "Hearken, O ye people of my church, . . . Hearken ye people from afar; . . . listen together.

" . . . I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:1, 35-36.)

If man's reckoning of time is accurate, the curtain at the end of Act 6 may fall in less than two score years from now. My children—surely some of my grandchildren—will be involved in this act's closing scenes. I call upon them and all of you to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.)

Some of my grandchildren may witness the return of the lost ten tribes; some of them may be around when ancient Enoch and his people return; one might even be bidden to Adam-ondi-Ahman to sit with Adam in another great council. Do I hope for

more than I deserve, to hope that I myself might be caught up with the righteous dead to meet the great director when he comes in glory to rule and reign upon the stage? One other hope I'd like to tuck in—I hope I haven't offended by calling this world a stage.

God never intended his great work to be accepted as a play. Life is not simulated. It is real; the scenes are real; the characters are real; the acting is "for keeps." The drama analogy is mine. I like it. I like the title, "Eternal Life." I like the worthy purpose it serves.

It is our Father's way of providing his billions of spirit children with mortal, flesh and bone bodies.

It is a course designed to give his children a fullness of joy, like unto our Heavenly Father.

It provides his children with powers of procreation for the first time.

It provides a period of probationary testing.

It is designed to condition his children forever against rebellion and sedition.

It prepares his children for citizenship in a theocratic kingdom, the kingdom of God.

I like the author's objective: ". . . this is my work, and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

When the drama runs its 7,000-year course, what, at its close, happens to the cast? Will the players be unemployed? How were they employed before the play began?

My answer must be brief. This world drama is but a small part, a

very brief act, in a great, grandiose drama that has been coursing through time and will continue to course through time for millions of years, without end. It is a drama within a drama, both by the same author. May he pardon me for the liberty I take in calling it Act 2—the *mortal act*—involving the cast in their mortal, flesh and bone, state. Act 1 I would call the *pre-mortal act*, involving the cast in their spirit state. The future, Act 3, will later involve the cast in their immortal state. I must call it the *post-mortal or immortal act*.

In these several acts God's grandiose drama courses on and on and on, everlastingly, eternally.

Life is eternal. Faithful members of the cast, after their resurrection, may attain a state of exaltation in God's kingdom in a glory called *celestial*. That glory holds a promise of *eternal life*, the power of eternal increase, a continuation of the seeds.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

(Longfellow, "A Psalm of Life.")

God, the great Author, lives. He is in his heaven dispatching his spirit children to this mortal stage. Jesus Christ is the director, the very Son of God. Joseph Smith was a prophet. He played an important role in the great drama, "Eternal Life." David O. McKay is another prophet, our prophet, in another important role in that great drama. To this I bear my humble witness, in the name of Jesus Christ. Amen. ○

Feed the Spirit —Nourish the Soul

Elder Gordon B. HINCKLEY

of the Council of the Twelve

● Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty."

This prayer was voiced by President Brigham Young a century ago as he stood at the pulpit of this great tabernacle and offered the invocation on the first conference of the Church ever convened here. The day was October 6, 1867. A hundred years later his plea to the Lord is as timely as it was on the day it was offered.

We need the Holy Spirit in our many administrative responsibilities. We need it as we teach the gospel in our

classes and to the world. We need it in the governing of our families.

As we direct and teach under the influence of that spirit, we shall bring spirituality into the lives of those for whom we are responsible.

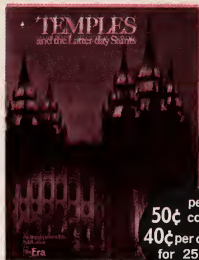
With the tremendous growth of the Church we become increasingly aware of the great magnitude of the affairs of this the Lord's kingdom. We have a comprehensive program for the instruction of the family. We have organizations for youth, for children, for mothers and fathers. We have a vast missionary system, a tremendous welfare operation, probably the most extensive genealogical program in the world. We must build houses of wor-

ship, hundreds and thousands of them. We must operate hospitals, schools, seminaries, institutes. The ramifications of our activities now reach around the world. All of this is the business of the Church. Sometimes the tendency is to handle it as we would ordinary business. But it is more than an organization of enterprises. It is more than a social body. These are but means to the accomplishment of its one true purpose.

That purpose is to assist our Father in heaven in bringing to pass his work and his glory, the immortality and eternal life of man. (See Moses 1:39.)

The forces against which we labor are tremendous. We need more than

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our own strength to cope with them.

To all who hold positions of leadership, to the vast corps of teachers and missionaries, to heads of families, I should like to make a plea: In all you do, feed the spirit—nourish the soul. “. . . the letter killeth, but the Spirit giveth life.” (2 Cor. 3:6.)

I am satisfied that the world is starved for spiritual food. Amos prophesied of old: “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”

“In that day shall the fair virgins and the young men faint for thirst.” (Amos 8:11-13.)

There is hunger in the land, and a genuine thirst—a great hunger for the word of the Lord and an unsatisfied thirst for things of the spirit. Ours is the obligation and the opportunity to nourish the soul.

First, to administrators, the leadership of the Church, you who structure and conduct the many and varied meetings—and I include myself—I make a plea that we constantly seek the inspiration of the Lord and the companionship of his Holy Spirit to bless us in keeping our efforts on a high spiritual plane. Those prayers will not go unanswered, for the promise has been given through revelation that “God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost. . . .” (D&C 121:26.)

Concerning the conduct of our meetings, the Lord has said that “the elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.” (D&C 20:45.) And again: “. . . it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.” (D&C 46:2.)

And now listen to a statement made long ago. Concerning those who had come into the Church, Moroni wrote: “. . . after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, [Why?] that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer. . . .” (Moro. 6:4.)

Brethren, in the conduct of all our

meetings let us see that we “feed the flock of God,” with that bread which perisheth not.

Next, a word to those who teach the gospel, including the missionaries. To each of you I should like to pose a question given by the Lord himself. “Wherefore, I the Lord ask you this question—unto what were you ordained?”

He then answers it: “To preach my gospel by the Spirit. . . .”

And then he goes on to tell of the remarkable thing that happens when we preach by the Spirit: “Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.” (D&C 50:13-14, 22.)

Is not this the objective of all our effort, that both we who teach and we who are taught understand one another and are edified and rejoice together?

There sits with us in this conference a man in military uniform, an officer of the United States Army. He returned only two weeks ago from South Vietnam. He is one of our LDS chaplains, a man of great faith and great devotion and, I may add, a man of great courage. For a year or more he has been in the central highlands of that sad, embattled nation. He has been where the fighting has been bitter and the losses as tragic as in any area of Vietnam. On two occasions he has been wounded. He has seen a tragically large percentage of his brigade become casualties, many of them killed in action while he has been in the field at their side. The men of his unit have loved and respected him. His superior officers have honored him. To look at him you would never think of him as an extraordinary man. He is rather small of stature, light of frame. He has been a good student, but he has not been a great scholar. He has not been trained as a minister of religion, but as I have observed him in conversations in Vietnam, in Japan, and here at home, I have felt of his great spirit. I have heard his quiet testimony.

He was not always a member of this Church. As a boy in the South he grew up in a religious home where the Bible was read and where the family attended the little church of the community. He desired the gift of the Holy Ghost of which he had read in the scriptures but was told that it was not available. The desire never left him. He grew to manhood. He served in the army at home and abroad. He searched but never found the thing he most wanted. Between military enlistments, he became a prison guard. While sitting in the gun tower of a California prison, he meditated on his own deficiencies and prayed to the



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Lord that he might receive the Holy Ghost and satisfy the hunger which he felt in his soul. That hunger had not been satisfied with sermons to which he had listened.

One day two young men knocked at his door. His wife invited them to return when her husband would be at home. These two young men taught that family by the Holy Spirit. In two and a half weeks they were baptized. I have heard this man testify to the effect that as he was taught by the power of the Holy Spirit, he was edified and rejoiced with those who taught him. Out of that marvelous beginning, with the gift of the Holy Ghost, has come a shedding forth of light and truth that has given peace to the dying, comfort to the bereaved, blessings to the wounded, courage to the timid, and faith to those who had scoffed. Sweet are the fruits of teaching done under the inspiration of the Holy Spirit. They feed the spirit and nourish the soul.

Finally, a word to parents, and particularly to fathers who stand as heads of families: We need the direction of the Holy Ghost in the delicate and tremendous task that is ours in strengthening the spirituality of our homes.

Oh, the countless tragedies that are found across the land, tragedies whose roots find their bitter nourishment in contentious homes.

My phone rang one afternoon. The young man on the other end of the line said frankly that he needed to see me. I told him that I was involved with appointments for the remainder of the day and asked if he could come tomorrow. He stated that he had to see me at once. I told him to come and asked my secretary to change the other appointments. In a few minutes he walked in, a boy with a hunted and haunted look. His hair was long, his appearance miserable. I invited him to sit and to talk openly and frankly. I assured him of my interest in his problem and of my desire to help him.

He unraveled a story distressing and miserable. He was in serious trouble. He had broken the law, he had been unclean, he had blighted his life. Now in his extremity there had come a realization of the terrible plight in which he found himself. He needed help beyond his own strength, and he pleaded for it. I asked him if his father knew of his difficulties. He replied by saying that he could not talk with his father, that his father hated him.

I happened to know his father, and I know that his father did not hate him. He loved him and mourned and grieved for him, but that father had an uncontrolled temper. Whenever he disciplined his children, he lost

control and destroyed both them and himself.

As I looked across the desk at that trembling, broken young man, estranged from a father he considered his enemy, I thought of some great words of revealed truth given through the Prophet Joseph Smith. They set forth in essence the governing spirit of the priesthood, and I believe they apply to the government of our homes. Let me read them to you.

"No power or influence can or ought to be maintained . . . , only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile—"

I believe those marvelous and simple words set forth the spirit in which we should stand as fathers. Do they mean that we should not exercise discipline, that we should not reprove? Listen to these further words:

"Reproving betimes with sharpness [When? While angry or in a fit of temper? No—] when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.)

This, my brethren of the priesthood who stand at the head of families, is the key to government in the home directed by the Holy Spirit. I commend those words to every man within the sound of my voice and do not hesitate to promise that if you will govern your families in the spirit of those words, which have come from the Lord, you will have cause to rejoice, as will those for whom you are responsible.

I caught a glimpse of that kind of family life the other day in the Salt Lake Temple.

The father was a handsome young man, an air force officer, a jet fighter pilot. The mother was a beautiful young woman. With them were three lovely children.

They had joined the Church in the South a little over a year ago. They had put into their lives the program of the Church. They had experienced a joy they had never previously known. Now he had been ordered to Vietnam on an assignment fraught with peril. They all sensed the terrifying odds against his coming back alive and whole.

It was a picture almost celestial in that quiet, sacred room of the Lord's house. There in the authority of the Holy Priesthood they were sealed together as a family with a bond and covenant that time could not break and death could not destroy.

At the conclusion of that holy ordinance the father took his beloved companion in his arms, and together they held their beautiful children.

With emotions incident to the expected separation that would divide them in a few hours when he left for Asia, but with a faith that shone through her tears, the wife looked up into his eyes and softly said words to this effect: "Come what may now, dear, you are ours and we are yours, forever."

Somehow heaven seemed very near that morning.

It is the spiritual sinews of the gospel that become the fiber of our faith. God help us to cultivate them in every activity in the Church and in every association in our homes.

I return to President Young's prayer from this stand a century ago: Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty," in the name of Jesus Christ. Amen. ○

Saturday Evening Priesthood Session, September 30, 1967

Priesthood Inherent in God —From Him It Must Emanate

President

David O. McKAY

*President of the Church
(Read by his son Robert R. McKay)*

● My dear brethren, bearers of the priesthood of God, who are in this historic building tonight and in other appointed places throughout this and other lands, I extend to you my greetings and blessings and a hearty wel-

come. As I once again have the great privilege of giving a message to this vast body of men, I am impressed with the power which you represent—a power given to us not for personal gain, but for the common good and advance-

ment of the kingdom of God upon the earth.

The priesthood is an everlasting principle that has existed with God from the beginning and will exist throughout all eternity. The keys that have been given to be used through the priesthood come from heaven, and this priesthood power is operative in this Church today as it continues to expand in the earth.

We see in the divine ordinances conferred upon us and in the revelations from the Lord on the priesthood the solution to every need in the government of the Church. This is particularly significant as the Church continues to expand.

In the revelations dealing with the appointment of one to preside over the high priesthood of the Church and the quorum of the First Presidency, the Quorum of the Twelve and Assistants to the Council of the Twelve, the First Council of Seventy, and other callings in the priesthood, such as presidents of stakes, bishops of wards, and local priesthood quorums, the Lord declares the following concerning others who may be called:

"Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church." (D&C 107:98.)

But all, regardless of their callings, are to perform their labors diligently. Concerning this the Lord says further: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . ." (D&C 107:99-100.)

In seeking the source of the priesthood, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it.

The power of the priesthood becomes dynamic and productive of good only when the liberated force becomes

active in the lives of men, turning their hearts and desires toward God and prompting service to their fellowmen, just as an impounded reservoir of water becomes productive of good only when the liberated water becomes active in valleys, fields, gardens, and happy homes.

Strictly speaking, priesthood, as delegated power, is an individual acquirement. However, by divine decree, men are appointed to serve in particular offices in the priesthood unit in quorums or are to function under the direction of quorums. Thus, this power finds expression through groups as well as individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that he alone can direct it, and that to possess it is to have the right, as an authorized representative, of direct communion with God, how reasonable, yet sublime, are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood! They are the most glorious that the human mind can contemplate.

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right. He will find the priesthood a never-failing source of happiness, a well of living water springing up unto eternal life.

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fanatic in our ideas when we tell them there is no other authorized Church, but that is true. The priesthood came directly from our Lord and Savior, Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. Many of you brethren can trace your ordination within five steps right back to the Savior himself.

I pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated; and when it is rightly delegated, you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

May you Regional Representatives of the Quorum of the Twelve, presidents

of stakes, bishops of wards be blessed in your leadership, in your responsibility; may you be true to the gospel; may your lives be examples to the "flock," so that you may be guided from on high to bless, to comfort the people over whom you have been appointed to preside. God bless the men who find and assist those members of the priesthood who are weak and those members who, for some reason, have become inactive in the Church.

We are facing conditions in the world which demand the highest intelligence, the deepest spirituality, the greatest effort that the priesthood of God can possibly put forth. Our boys and girls in high schools, in junior colleges, in universities need our help. Their parents need our help. It is time now for us to put forth extra effort to know the difference between right and wrong. Warn our young boys and girls not to deceive themselves that they can tamper with alcohol, cigarettes, and narcotics, because dangerous effects follow indulgence in such things.

I was pleased to read in a local newspaper the other day that the office of the Dean of Harvard University issued a recent statement taking a firm stand against the use of drugs at Harvard as follows: "The Dean's office has been repeatedly pressed by members of the freshman class for a statement of the college's administrative position with respect to the use of drugs, including marijuana and LSD. If it will help anyone, I am pleased to clarify our position.

"As anyone bright enough to be at Harvard knows perfectly well, possession of, or distribution of marijuana and LSD is strictly against the law, and taking the drugs involves the users in psychological dangers and contacts with the criminal underworld.

"The college is prepared to take serious disciplinary action, up to and including dismissal, against any student found to be involved in the use or distribution of illegal and dangerous drugs.

"In sum, if a student is stupid enough to misuse his time here fooling around with illegal and dangerous drugs, our view is that he should leave college and make room for people prepared to take good advantage of a college opportunity. Office of the Dean, Harvard University." (*Salt Lake Tribune*, September 17, 1967.)

These things have been forbidden by the Lord and, if indulged in, will lead our young people away from activity in the Church, and the Spirit of the Lord will not dwell in them.

Young man, you cannot tamper with

the evil one. Resist temptation, resist the devil, and he will flee from you. Your weakest point will be the point at which the devil tries to tempt you, will try to win you, and if you have been made weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will then tempt you in another point. Resist him and he becomes weaker, and you become stronger, until you can say, no matter what your surroundings may be, "... Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

William C. Sullivan, assistant director of the Federal Bureau of Investigation, said in Salt Lake City on August 24, 1967:

"Our young people are growing up in a rapidly changing world, and too many of them are becoming imbued with false attitudes and notions of law and order. Their important periods of childhood and adolescence too often lack sufficient character training and parental guidance and example."

He pointed out that 49 percent of persons arrested for serious crimes in 1966 were under 18, and this age group accounted for 54 percent of the burglaries and 63 percent of the automobile thefts. (*Salt Lake Tribune*, August 25, 1967.)

I am happy to see these young men gathered in the Tabernacle this evening. They are here by the hundreds, and many thousands more are listening at various designated places, and we want you young men to know that we are proud of you, and commend you for your faith, your courage, and your loyalty to the Church.

My heart was touched to the core and I was overwhelmed with thankfulness to the Lord for the letters and

messages sent to me during my 94th birthday celebration from young men in the mission field, from seminary students, and from other young members of the Church telling me of their love for the gospel and of the testimonies they have of its truthfulness. I love the young people, and my heart goes out to them. May God keep them true to the faith and bless them that they will be able to withstand the temptations which constantly beset their paths. To the youth of the Church I say, go to our Father in heaven in prayer, seek the advice of your parents, your bishops, your stake presidents.

"Do your duty, that is best;

Leave unto the Lord the rest."

It is a sobering thought to think what this great body of bearers of the priesthood can do to help these young people, and to stir the people to acts of honesty, truthfulness—to stir them so that they will become examples to the world. We have that duty, that right, and that inspiration!

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the Holy Priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that "when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise

control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.)

That revelation, given by the Lord to the Prophet Joseph Smith, is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our families, honest with men with whom we deal—always honest; for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the example of a kind father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. May he help us to magnify our callings and to inspire men by our actions—not only members of the Church, but all men everywhere—to live higher and better lives, to help them all to be better husbands, better neighbors, better leaders, under all conditions. I pray in the name of Jesus Christ. Amen. ○

Elder Harold B. Lee's address to the priesthood will appear in the January *Era*.

Who Will Show Us the Way?

● Brethren, I feel humble this evening as I stand here before you, this wonderful body of priesthood. With you, I enjoyed the message from President McKay and the message and information that we had from Brother Lee; and I am sure that we realize that we should not be just hearers only of the word, but doers.

I think of a message that I received in a letter from one of my grandsons, who was on a mission in Switzerland. He is now a bishop, and I think he is listening in here tonight. In that

letter he told me about how he was qualifying a man for baptism and was telling him about what would be expected of him, such as keeping the Word of Wisdom and paying tithing and working in the priesthood to help build the kingdom; and the man stopped him, and said, "You don't need to tell me all those things." He said, "All I want to know is, was Joseph Smith a prophet of God? If he was, I will do anything that the Prophet asks me to do."

I hope we all feel that way toward

Elder LeGrand RICHARDS

of the Council of the Twelve

our great leader today, that all we want to know is what he wants us to do, and what the Lord wants us to do.

Some of you will remember that President Grant often used to tell us that we sing "We thank thee O God for a prophet, to guide us in these latter days," but, he said, "There are many of the Latter-day Saints who would like to add a P.S.: 'Providing he doesn't ask us to do what we don't want to do.'"

I hope that we don't accept the coun-

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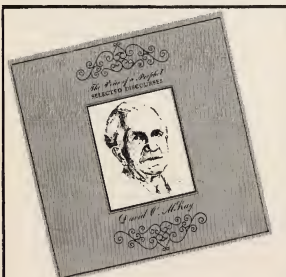


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sel and the advice of our great leaders with any reservation, and that we want to do all they would have us do.

Speaking of the priesthood, and we have many boys of the Aaronic Priesthood here tonight, it was my great pleasure to supervise the Aaronic Priesthood of the Church as Presiding Bishop for 14 years.

When one of my boys was ordained a deacon (and incidentally, it was in the mission field and the branch president didn't even wait until I got home from a trip in the mission to let me ordain him), after I returned he came into my office and said, "Daddy, I have more authority than the President of the United States, haven't I?" It took my breath away. I had to think pretty fast, and finally I said, "Well, yes, you do. The President of the United States gets his authority from the people, and when his term of office expires, his authority is all gone. Yours comes from the Lord, and if you will live for it, it will be yours forever and ever."

After he had grown into manhood and was in the mission field, I memorized one statement from his letter, which read like this: "Father, these saints are wonderful. They do us all kinds of favors. Shucks, they make my fraternity brothers look sick." He said, "I will never ask for the privilege of joining a fraternity again. The priesthood of God is the greatest union in all the world, isn't it?"

Now, I believe that with all my heart, and I was happy to know that my son had come to that conclusion in his youth. Isn't that what President McKay said tonight in his message: that it is the greatest brotherhood in all the world? I know that this is true. We can go anywhere in this world, and it doesn't matter what mission it is; for as long as people have taken upon them the name of Christ in the waters of baptism, they are truly brothers and sisters, no matter what color their skin may be. It is the greatest brotherhood in all the world.

I would like to read a statement from the Prophet Joseph as related by President Willford Woodruff in general conference, April 1898. He tells about when he first met the Prophet Joseph, which was back in 1833, three years after the Church was organized. These are the words of the Prophet:

"Brethren, I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You don't

comprehend it. It is only a little handful of priesthood you see here tonight, but this Church will fill North and South America—it will fill the world. It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites. . . ." (Conference Report, April 1898, p. 57.) I have already talked to five groups of priesthood today on the work with the Lamanites.

The Prophet said there was only "a handful of priesthood." Now maybe he knows what is going on here tonight, but when we are told that this priesthood meeting is being broadcast in 502 buildings, with a possible attendance—in addition to what is on this block—of 95,000 people, isn't the spirit of understanding and testimony marvelous that this great Prophet of this dispensation had, to be able to point to the future of the Church? At that time, and that was 14 years before the saints came west to the Rocky Mountains, he said they would come here, that the saints would be gathered in the Rocky Mountains, and there they would open the door for the establishment of the gospel among the Lamanites.

Some years ago while I was the Presiding Bishop of the Church, we had what we called the Aaronic Priesthood pageant. I don't know if any of you are old enough to remember that or not, but we repeated it a year or so after the first showing. We had people who were traveling through tell us that it was the most impressive religious gathering they had ever seen in their lives. It was built around the theme that we lived in the spirit world before we were born; and then we were told we would come upon the earth and would have experiences here such as we could not have there; and the question was asked, "Will there be anyone there to show us the way?" The answer was, "There will be your parents and the Church, and the priesthood of God."

I hope that we fathers who are here today realize how great our responsibility is. We have been told that by all of our leaders. President McKay has said so often that no success in life can compensate for failure in the home.

I once heard President Joseph F. Smith make the statement that he hoped it could never be said of him that, in trying to save others, he had lost his own.

A short time after the pageant, one of the good sisters attending Relief

Society out in the Southeast was telling about how she brought her husband to see that pageant. In the pageant each of the boys had a little spotlight on his forehead, and then some of those lights went out. In one scene, there they were, on the platform, discussing all their problems, and one little fellow turned and said, "My father doesn't go to priesthood meeting, and I want to be like my father." This woman, in telling about taking her husband to the pageant, said when that little fellow said, "My father doesn't go to priesthood meeting, and I want to be like my father," she felt her husband just cringe, like he had been hit with an electric shock. The next Sunday morning when the boy got ready for his priesthood meeting, the father said, "Wait a minute, son. I am going with you." The boy said, "You are kidding me, Dad." But his mother got his eye, and you know what happened.

I don't suppose I would be standing here tonight were it not for the noble teachings and example of that father of mine. I grew up on a farm. When everything went dead wrong, as it did at times, I remember a hayrack we were trying to get on the gears; it tumbled down, and the worst swear word I ever heard my father use in all the years on that farm was "Oh, fiddlesticks," and I think the Lord will forgive him for that.

I can remember hoeing weeds out of the old corn patch—acres of it—when father would take rows and we would take rows, and he would keep calling to us and asking us Church questions: "What is the gospel?" I can remember that question when I was just a little fellow, my daddy asking it as we were hoeing the corn. You can't get away from things like that.

At the end of the year, he would gather us three boys around the table in the dining room. We each had a notebook, and we would figure out the tithing. You know, on the farm it isn't like getting a monthly check. We figured what the chickens had produced, and what the garden had produced; and if a calf was a year older than at the beginning of the year, then we would figure its growth and the added value; and then after we had gotten everything all figured out, Father would always throw in a little for good measure, so that we would be sure that we had paid a full tithing.

Do you suppose that any one of those three boys who sat around that table year after year with that kind of leadership would have ever ended a year without being a full tithe payer? Well, you know where I am. I am the

middle one of the three; both of the others have been mission presidents; they are both patriarchs today. I tell you, there is no substitute for what you get from a father who sets the example. You know the little story that "he stepped in his father's footsteps all the way."

I left home as a young man and came to the city here to board and go to school; and when my father came to town and stayed with me, he would put his arms around me and say, "My boy, I never thought I could trust one of my boys in the big city." (Of course, it wasn't as big then as it is now.) Then he said, "I would trust you anywhere I would go myself." It was just like putting a steel rod up my backbone. How could I let my father down?

One of my boyfriends said, "If I didn't believe there was a God, and I didn't believe that some day I would have to answer for what I do here on this earth, I couldn't break the commandments because of the respect I have for my father."

Just another little thing about how Daddy trained us boys: You know, in the country town where I was raised, the greatest sport the boys had was to go buggy-riding in the afternoon on Sunday with their girls. Of course, my brother and I could never go buggy-riding because Father was a member of the stake presidency, and we had to set an example. One day we went to Father, and we said, "Now, man to man, Father, why can't we buggy-ride on Sunday like these other boys?" Father didn't want to deprive us of anything, but he said, "Now, I'll tell you boys what you can do. You can leave one of the best teams home any day of the week you want, and you can quit work at noon and come home and clean up, and then you can go buggy-riding." Wouldn't we have looked pretty buggy-riding around in the middle of the week when no one else was buggy-riding? Can you imagine our asking the girls to go buggy-riding with us under those conditions?

Well, these are just some of the little things that tied us together to that daddy of ours. I walked into my father's apartment when he was just about 90 (he died just a few months before he would have been 90), and as I opened the door, he stood up and walked toward me and took me in his arms and hugged me and kissed me. He always did that. I received letters from all over the Church when I kissed Father here on the stand once after I became the Presiding Bishop. Taking me in his arms and calling me by my

kid name, he said, "Grandy, my boy, I love you." You can't get away from love like that, can you?

Now, that is what it takes to make families in which the children will all be married in the temple, and in which they will all serve the Lord. I thank God with all my heart that all of mine are active in the Church and holding positions of responsibility, because Mother and I have tried to set the example. And you have to do it. You can't go golfing on Sunday and then expect your children to go to Church and expect to raise them in the Church. You have to go with them. You have to set them the example.

That same spirit carried forward in this pageant of ours. We were told that there would be our parents, and there would be the Church to show us the way. My, the work that is being done in this Church to try and raise boys and girls! And we are raising many of them far above the standards of their own homes. We had one mission president (and that was at a time when we didn't have so many missions) who reported to the General Authorities in the temple that he had 18 elders in his mission who came out of inactive Latter-day Saint homes. They weren't there because of the leadership of their parents, but because of the influence of the Church upon their lives and the influence of their young associates. Incidentally, he said that in 15 of the homes, the parents became active while these boys were in the mission field. I could understand that.

When I was president of the Southern States Mission, I shed many a tear reading the letters that came in from my missionaries, some of which went like this: "President Richards, I just had a letter from Mother. She said Father has quit his tobacco. He has started attending his priesthood meetings. He is getting ready so that when I come home, we can all go to the temple together."

It is like a two-edged sword. It cuts at home as well as it does in the mission field. I visited with that particular mission president a short time ago up in Canada, and he said, "Brother Richards, in the case of 12 of those 18 families, the parents came up with their autos and met their missionaries when they were released and had their families with them, and they went through the temple for the first time."

The Church is doing a tremendous job. When I was the Presiding Bishop, we used to like to know what the boys thought of their leaders, so when we attended a stake conference, we would have the boys tell us what kind of a

man they liked for a bishop. It might interest some of you bishops if you were to try an experiment of that kind.

I remember one little fellow out here in the Granite Stake. He said something like this: "We boys like a man for a bishop who doesn't think that a boy is just a pain in the neck." You know, I thought that was a wonderful sermon. I used to tell the boys that if any of them had fathers who felt that way about them and if there were any way they could trade them off, they ought to get rid of them like you would an automobile.

We have to have the right attitude. I am going to give you two more illustrations.

When I was back in Washington some years ago, I overheard one of our Mormon men who was standing in line to get in a theater; and he got in conversation with the man next to him and found that he was from Utah. He said, "Then you are a Mormon, aren't you?" He said, "No, I am not a Mormon." And this man who asked him thought he was afraid to own up to it, so to make it a little easier he said, "Well, I am a Mormon. I thought all of us from Utah were Mormons." Then the other man added, "I was once, but I am not any more." "How come that you are not?" "Well," he said, "when I attended Aaronic Priesthood meeting one night, one of the good brethren threw me out by the nape of the neck, and as I went out I said, 'If you put me out of here, I will never candid the

door of your church again.' And he did, and I never have."

I am afraid that if I had been there and had been big enough, there would have been two going out instead of one. I think the wrong man was put out.

I want to show you just a little contrast to that. I went over here on the west side of town to attend an award night when I was the Presiding Bishop; we had a program, and then we went in the cultural hall for a banquet, and it was beautifully spread with nice linen and silverware. I sat with the stake president next to me; and there was a place for the bishop next to me on the other side, but the bishop wasn't there. Finally he came in and sat down. He nibbled a little at his food and then pushed his plate away. I turned to him and said, "Bishop, what's the matter?" "Oh," he said, "one of the boys talked during the closing prayer, and I spoke to him about it, and it offended him. He grabbed his hat and away he went." He said, "I followed him home. I stayed with him until he had apologized to me, and I had apologized to him, and we are both back together."

You see, there wasn't anything lost, since that wound had been healed before it calloused over. The only thing lost was the bishop's appetite, and he could make that up.

Now, brethren, I am proud of our youth. I have stories by the dozens about how they have brought us

honor, and I love them; I love the work that you men are doing for them, and what this Church is doing, and I trust that there will be no fathers whose boys will not be able to look up to them.

We had a miller come to our town when I was a boy. We used to take a load of wheat to the mill and get credit for it, and then we would go and draw on it for our mush and for shorts for pigs, etc. A new miller came, and I went up to get a grist, but had no credit, and he wouldn't let me have it; he didn't know me. I said, "Well, you check up on my father," and I gave him the name.

A few days later, I went up with a load of wheat, and I said, "Did you check on my father with the owner of the mill?" He said, "Yes, sir." I said, "What did he say?" "He said, 'The next time one of those sons of George F. Richards comes to this mill, if he wants the mill, get out and give it to him.'"

Fathers may not all be able to hand down to their sons in the way of money, stocks, and bonds; but I want to tell you that when you can hand down a name to your boys, so that they will be proud to say, "He is my father," then you will be doing what God, the Eternal Father, expects you to do with these sons who are entrusted to your keeping.

May God bless each one of you, I pray, and leave you my blessing in the name of the Lord Jesus Christ. Amen.

BROWN, President Hugh B.

of the First Presidency

● My dear brethren, seen and unseen: I see conscious of a whole army of men out there in various wards and branches and stake houses who are tuned into this meeting and have listened to what has gone on.

I am sure all of you have been inspired and blessed and lifted up. I am sure the message from our President, David O. McKay, has found lodgment in the hearts of all, and I trust that each of us will carry from this meeting a resolution and a determination not to let him down, to show him our love and our support and our loyalty by doing the things he has asked us to do and the things we know we ought to do.

We have all been inspired too by the splendid message given by Brother Lee, and in the absence of the President,

I just want you to know that it is not Brother Lee's program. It is not the program of any one man. It is a program that is supported and instituted, is being advanced, and will be carried on by the Presidency of the Church and the Twelve Apostles, and those who have been and may be called to assist.

It seems to me that of all the signs of the times (and they are ominous and on every side) this is one of the significant signs of the times—that the Church of Jesus Christ, the kingdom of God, is massing its forces, getting ready for that which is to follow. These 69 men have been called in to serve. They are seasoned men. They are men of great faith and considerable experience. They are all men on whom we can rely. They are men to whom you

can look and from whom you will get much instruction, advice, and counsel, and I pray that the Lord will help us all to support them and uphold them, for they are representatives of the Twelve and the First Presidency.

I say this in a sense one of the signs of the times. I see thousands of young men here, and I know there are other thousands listening; and I would like to say to you young men that those of us who are growing older will pass on. We must pass the torch to you. You must have the faith to hold it high. You have the authority and will have greater priesthood than you have now, those of you with the lesser priesthood; you will be expected to represent the Church, and in that representation you will represent the Lord.

I hope that no man under the sound

The Kingdom Is Rolling Forth

of our voices here tonight will allow himself to be tempted to do anything that would cause him to blush if it were known by those he loves the most.

I hope that every young man under the sound of my voice will resolve tonight, "I am going to keep myself clean. I am going to serve the Lord. I am going to prepare every way I can for future service, because I want to be prepared when the final battle shall come."

And some of you young men are going to engage in that battle. Some of you are going to engage in the final testing time, which is coming and which is closer to us than we know.

I want to leave with you my blessing, the blessing of the First Presidency and the Twelve. We are greatly appreciative of the wonderful work done by Brother Lee and his committee, the Council of the Twelve, and others who have been called in to serve in the preparation of this wonderful program. We hope it will have your wholehearted support, and that you will in supporting it realize that you are only doing the work of the Lord.

I want to say to you, brethren, that in the midst of all the troubles, the uncertainties, the tumult and chaos through which the world is passing, almost unnoticed by the majority of the people of the world, there has been set up a kingdom, a kingdom over which God the Father presides, and Jesus the Christ is the King. That kingdom is rolling forward, as I say, partly unnoticed, but it is rolling forward with a power and a force that will stop the enemy in its tracks while some of you live.

Do you like to be among those on the side of Christ and his apostles? Would you like to be with those who are on the side of Joseph Smith, Brigham Young, and the others of the leaders, including President David O. McKay?

Now is the time to make a resolution to that effect and to prepare to put yourselves in a position where you can do the will of God, keep control of yourselves, and control your passions and your appetites and those other things that lead downward into forbidden paths.

I pray you, brethren, avoid drugs of all kinds, as you would avoid the very gates of hell. I pray that his Spirit may be with you, qualify and prepare you for that which lies ahead.

Daniel saw our time. Daniel knew, through the Spirit that prompted President McKay to inaugurate this work, that there would be a day when the God of heaven would set up a king-

dom. I want to read you his words. Speaking of a time subsequent to the Roman empire, when the government of the world had been divided into kingdoms, part of clay and part of iron, Daniel says:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. . . ."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 2:44; 7:27.)

I want also to bring to your attention one verse from the 65th section of the Doctrine and Covenants:

"The keys of the kingdom of God are committed unto man on the earth. . . ." (Verse 2.)

I want to bear testimony and by way of emphasis repeat that statement, "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . ."

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever." (D&C 65:2, 6.)

Remember, brethren, the Lord has spoken. There is a spirit hovering over this group and reaching out to the various groups who are listening in, and it is a yearning spirit. It is the Spirit of the Holy Ghost, calling upon all men who have been baptized into the Church and have received some order of priesthood to stand up and be counted, for the time will come when those who are not for him will be found to be against him. I urge all of us to set our houses in order, to set our lives in order, to be prepared for that which lies ahead; and God will bless and sustain us in our efforts.

O Father, bless these young men, and these older ones. Let thy Spirit guide them. May it hover over them, shield and protect them against the wiles of the adversary. We realize, O Father, that they are fighting not against flesh and blood alone. They are fighting against enemies in high places. They are fighting against empires. They are fighting against organized sin,

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O Father, help these young men who

are listening tonight, when they go home to get on their knees and commit themselves to thee; and then they may know, and I promise them in thy name

that they will know, that with thy help they need not fear the future.

God bless us all to this end, I pray in the name of Jesus Christ. Amen. ○

Sunday Morning Session, October 1, 1967

DUNN, Elder Paul H.

of the First Council
of the Seventy

● President McKay, my beloved brothers and sisters, both seen and unseen: I too am very grateful this morning for the many blessings that are mine. I have thrilled with this delightful conference and the divine messages that have been delivered. Now I too seek an interest in your prayers and your faith, that I might relate some of the things that are in my heart at this hour.

This summer I made a trip through Arizona and California. While driving with my family across the desert and enjoying every minute of the trip, even though it was quite warm, I suddenly became conscious of the fact that my car had lost all of its power. For a few moments it coasted, and then at a very slight rise in the road it stopped dead still. I looked at the gas gauge and discovered that I had plenty of fuel; the radiator temperature was normal; the oil level was all right; and the fan belt was still in place. So I knew that the trouble was not in an over-heated engine. And knowing my mechanical aptitude, I knew I was in for a short hike. A friendly traveler took me to a phone a couple of miles up the grade; I called a mechanic and then had to walk back two miles to the car. The mechanic arrived and almost immediately sensed the difficulty; he stuck the end of a very tiny pin through a hole in one of the parts in the engine, and the car was ready to go again. A tiny speck of dirt, so small that it could hardly be seen by the naked eye, yet sufficient to stop the progress of five people for two hours, cause one of us to walk two miles, and change the plans of the entire party for that night and for the rest of the trip.

I've been thinking, since that experience, that it's not only cars and care-free travelers, but also the work of whole institutions and the plans of communities and nations that are sometimes held up by tiny specks of dirt—for our purposes, false philosophies or untruths that thoughtless and sometimes scheming people place in our way. For some reason or another there are those who seem to feel

that the highest mission they have is to undermine and weaken the faith and belief of our youth in the reality of God, of Christ, and of his mission. These are they whom I would call modern anti-Christians. They are found in many walks of life. Some are religionists; some are teachers; others are influential community leaders. Their cry is like the cry of old.

Many years ago on this continent one of the great prophets of the Book of Mormon, Alma, called our attention to such an anti-Christ in the form of a teacher, a philosopher, a lecturer, a man by the name of Korihor. Let me just give a brief quote from that great Book of Mormon section, which sounds almost modern: "O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

"Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ." (Al. 30:13-15.)

No age in history has been exempt from such teaching or thinking.

Gilbert Murray, in his famous description of the mood of the Roman world in the first century of our era, used the phrase, "the failure of nerve." This failure of nerve exhibited among other things "a rise of asceticism, of mysticism, in a sense, of pessimism; a loss of self-confidence, of hope in this life and faith in normal human effort; and a despair of patient inquiry. . . ." (*Five Stages of Greek Religion*, p. 119.)

A cursory survey of the cultural trends of our times reveals many signs of a modern failure of nerve in western civilization and of the anti-Christians among us. Our day is also characterized in many quarters by pessimism, a loss of self-confidence and hope in this life, a disregard for traditional values, and a large-scale skepticism of a belief in God and in his Son Jesus

Christ and his divine mission. Perhaps it is more accurate to say that men today are losing faith in themselves because they have lost faith in God. Having lost faith in both God and themselves, many of our contemporaries have no place to turn. Much of the literature of today describes this situation. Such titles as *The Decline of Western Culture*, *The Predicament of Man*, *The Annihilation of Man*, "The Twisted Age," "The Troubled Campus," and, if you or any sincere thinking person can imagine, a most recent edition, *A Cat Called Jesus*, suggest something of the posture of present-day western man.

Perhaps the most familiar example of the temperament of our times comes from our university and college campuses. Nearly every newspaper or magazine one reads today has an article or report about the ferment within a sizable segment of our college students. The general reaction is to blame the colleges; and while the philosophies that are causing this ferment are often found at their greatest height in the university environment, and while some of the great teachers must take part of the blame, the one thing we sometimes fail to realize is that if the proper direction were being given by the homes, communities, and, in general, the society that produces these young people, students would not be as susceptible to these false teachings.

As Milton Barron has accurately stated, the problem isn't one of juvenile delinquency, but of the juvenile in a delinquent society.

Children who have grown up in a society of broken marriages and homes, of slums, of false and misleading advertising, of war, and of a general disregard for spiritual values are now rebelling as young adults. The sad and most distinguishing features of their resistance are their disillusionment with their own rebellion and the absence of any redeeming ideals. Theirs is a rebellion, not without a cause, but without a purpose.

It is not an unusual thing for young people to rebel. Every new generation

has its rebels. But a rebellion of sad young people with little confidence in their own rebellion is something quite unique. One needs only to have a brief exposure to a university environment to witness the demonstrations of rejection against proven values. Beards, long hair, grubby clothes, sit-ins, and the lack of restraint in matters of alcohol, chastity, and drugs are merely the symptoms of the problem that is, at its deepest level, a spiritual problem.

It seems to me that the pessimism and frustration of our time, particularly among our students, are not due to any lack of commitment, but rather to the absence of a faith in anything worthy of one's commitment. And this in turn is due to the lack of faith in God, which alone gives any ultimate meaning, value, or lasting purpose to man's existence or actions.

It is when this lack of purpose is found that the anti-Christ makes his appeal. Here is a typical statement: "I'm less and less inclined to believe that religion is a necessary thing." This is a quote from a minister of one of our prominent faiths, made to a large college audience in which I was recently in attendance. Within the last few months this statement came from a college professor and appeared in a widely circulated campus newspaper: "Nobody believes in God. God is dead. The God of the long beard and the arm six cubits long has been dead for a long time. He's stinking up the whole western world in refusing to get buried."

Is it any wonder that many young people are confused? Thirteen years' experience in working directly on university and college campuses has proven to me that these statements are not isolated but are quite common in the experience of college youth. However, students for the most part don't learn their atheism and doctrines of uncertainty from the philosophies they study in school. These philosophies only make articulate a latent and unexpressed way of life that they have learned all too well in the home and from the society that nurtured them.

One professor, in describing the condition of some of his students, said, "Lacking an embracing cause and a fervent ideology, the students' search for a durable purpose is likely to become aggressive, extremist, at times despairing. It can easily turn into preoccupation with subjective feelings and plain egoism. Paradoxical as it sounds, the real problem of our college youth is to discover some authority, both private and public that will make possible authentic individuality." (J. Glenn Gray, *Harpers*, May 1965, p. 54.)

The professor further states, "But before we succeed in building the great society, we shall need to resolve the doubt and bafflement about its validity and worth in the minds of those now in college who should serve as its leaders. Many of the harassed young men and women I teach, at any rate, have not decided what sense, if any, their existence has." (*Ibid.*, p. 59.)

What alienated youth of today need most is a self-definition, a feeling of identity, and a sense of belonging—indeed, a sense of belonging to a universe which, at its core, is not hostile or indifferent to man's highest values, hopes, and longings. What youth need today is a faith and a confidence that the things that matter most are not at the mercy of the things that matter least; that man is not simply an "accidental arrangement of atoms," but a child of the living God who gives meaning and purpose to existence, not only in ultimate terms but also in terms of the problems of the here and now.

The principles of the restored gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly; when it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said, "... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

As members of The Church of Jesus Christ of Latter-day Saints, we bear witness to the troubled youth of today that God is real and that he lives, that he has concern for you and for me and for the world, that the world is a moral order, and that man's life is purposeful and meaningful.

We reject the inherent pessimism of humanism and fundamentalism alike; we reject the negativism of existentialism as the logical extension of a thorough-going atheism. We proclaim that "man is that he might have joy"; we therefore look upon the despair and melancholia of our day as abnormal and unnatural.

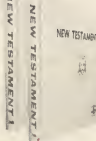
We believe that the only real cure for this spiritual sickness, which I have described as a "failure of nerve," is to be found in a faith that looks upon God and man as real partners in the task of creating a better world. And we believe that man's contributions to that partnership make a real difference to the final outcome.

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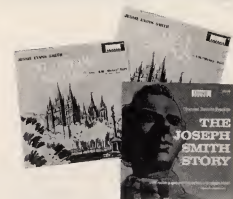


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under heaven given among men, whereby we [may] be saved." (Acts 4:12.)

We believe that to declare this faith is our greatest responsibility, and for the moment it is man's greatest need. And we bear added testimony, my brothers and sisters, wherever you are,

that in the life, death, and resurrection of Jesus Christ, God our Father, in whom our faith resides, was revealed to the world. We believe that it is only with this kind of meaning that man can give himself wholeheartedly and courageously to the solution of our current problems. "And now, after

the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) And I know this from the inner whisperings of the Spirit from on high, and I bear this testimony humbly and gratefully in the name of Jesus Christ. Amen. ○

PACKER, Elder Boyd K.

Assistant to the Council
of the Twelve

● I ask, my brethren and sisters, for an interest in your faith and prayers as I continue a theme introduced by President Joseph Fielding Smith in his remarks.

A number of years ago I went with a brother to tow in a wrecked car. It was a single car accident, and the car was demolished; the driver, though unhurt, had been taken to the hospital for treatment of shock and for examination.

The next morning he came asking for his car, anxious to be on his way. When he was shown the wreckage, his pent-up emotions and disappointment, sharpened perhaps by his misfortune, exploded in a long stream of profanity. So obscene and biting were his words that they exposed years of practice with profanity. His words were heard by other customers, among them women, and must have touched their ears like acid.

One of my brothers crawled from beneath the car, where he had been working with a large wrench. He too was upset, and with threatening gestures of the wrench (mechanics will know that a 16-inch crescent wrench is a formidable weapon), he ordered the man off the premises. "We don't have to listen to that kind of language here," he said. And the customer left, cursing more obscenely than before.

Much later in the day he reappeared, subdued, penitent, and avoiding everyone else; he found my brother.

"I have been in the hotel room all day," he said, "lying on the bed tormented. I can't tell you how utterly ashamed I am for what happened this morning. My conduct was inexcusable. I have been trying to think of some justification, and I can think of only one thing. In all my life, never, not once, have I been told that my language was not acceptable. I have always talked that way. You were the first one who ever told me that my language was out of order."

Isn't it interesting that a man could grow to maturity, the victim of such a vile habit, and never meet a protest? How tolerant we have become, and

The Disease of Profanity

how quickly we are moving. A generation ago writers of newspapers, editors of magazines, and particularly the producers of motion pictures, carefully censored profane and obscene words.

All that has now changed. It began with the novel. Writers, insisting that they must portray life as it is, began to put into the mouths of their characters filthy, irreverent expressions. These words on the pages of books came before the eyes of all ages and imprinted themselves on the minds of our youth.

Carefully (we are always led carefully), profanity has inched and nudged and pushed its way relentlessly into the motion picture and the magazine, and now even newspapers print verbatim comments, the likes of which would have been considered intolerable a generation ago.

"Why not show life as it is?" they ask. They even say it is hypocritical to do otherwise. "If it is real," they say, "why hide it? You can't censor that which is real!"

Why hide it? Why protest against it? Many things that are *real* are not *right*. Disease germs are real, but must we therefore spread them? A pestilent infection may be real, but ought we to expose ourselves to it? Those who argue that so-called "real life" is license must remember that where there's an *is*, there's an *ought*. Frequently, what is and what ought to be are far apart. When *is* and *ought* come together, an ideal is formed. The reality of profanity does not argue for the toleration of it.

Like the man in the shop, many of us may never have been told how serious an offense profanity can be. Ere we know it we are victims of a vile habit—and the servant to our tongue. The scriptures declare:

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body,

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. . . .

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas. 3:3-5, 7-10.)

There is something on this subject I would tell young people who are forming the habit patterns of their lives. Take, for example, the young athlete and his coach. I single out the coach, for to him, as to few others, a boy will yield his character to be molded.

Young athlete, it is a great thing to aspire for a place on the team. A young man like you is willing to give anything to belong. Your coach becomes an ideal to you; you want his approval and to be like him. But remember, if that coach is in the habit of swearing, if he directs the team with profane words or corrects and disciplines the athletes with obscenities, that is a weakness in him, not a strength. That is nothing to be admired nor to be copied. It is a flaw in his character. While it may not seem a big one, through that flaw can seep contamination sufficient to weaken and destroy the finest of characters, as a disease germ can lay low the well-framed, athletically strong, physical body.

Coach, there are men in the making on the practice field. Haven't you learned that when a boy wants so much to succeed, if he hasn't pleased you, that silence is more powerful than profanity?

While this counsel may apply to other professions, I single you out, coach, because of your unparalleled power of example (and perhaps because the lesson is needed).

There is no need for any of us to use profanity. Realize that you are more powerful in expression without it. I give you two examples:

Sir Winston Churchill, in his post-war account of the struggle with Nazism, introduced the most revolting character in recent centuries without a profane adjective. I quote:

"Thereafter mighty forces were adrift; the void was open, and into that void, after a pause there strode a maniac of ferocious genius, the repository and expression of the most virulent hatreds that have ever corroded the human breast—Corporal Hitler." (*Sir Winston Churchill*, by Robert Lewis Taylor.)

Nobody needs to profane!

You may argue that we are not all Winston Churchills. Therefore, this next example is within the reach of most everyone.

On one occasion, two of our children were at odds. A four-year-old boy, irritated beyond restraint by an older brother but with no vocabulary of profanity to fall back upon, forced out his lower lip and satisfied the moment with two words: "You ugly!"

Nobody needs to swear!

Because of little protest, like the man in the shop, any of us may have fallen victim to the habit of profanity. If this has been your misfortune, I know a way that you can break the habit quickly. This is what I suggest you do: Make an agreement with someone not in your family but someone who works closest with you. Offer to pay him \$1.00 or \$2.00, even \$5.00, each time he hears you swear. For

less than \$50.00 you can break the habit. Smile if you will, but you will find it is a very practical and powerful device.

Now, keeping in mind the statement of President Smith, there is a compelling reason beyond courtesy or propriety or culture for breaking such a habit. Profanity is more than just untidy language, for when we profane we relate to low and vulgar words, the most sacred of all names. I wince when I hear the name of the Lord so used, called upon in anger, in frustration, in hatred.

This is more than just a name we deal with. This relates to spiritual authority and power and lies at the very center of Christian doctrine.

The Lord said: "Therefore, whatsoever ye shall do, ye shall do it in my name. . . ." (3 Ne. 27:7.)

In the Church that Jesus Christ established, all things are done in his name. Prayers are said, children are blessed, testimonies borne, sermons preached, ordinances performed, sacrament administered, the infirm anointed, graves dedicated.

What a mockery it then becomes when we use that sacred name profanely.

If you need some feeling for the seriousness of the offense, next time you hear such an expression or you are tempted to use one yourself, substitute the name of your mother, or your father, or your child, or your own name. Perhaps then the insulting and degrading implications will be borne into you, to have a name you revere so used. Perhaps then you will under-

stand the third commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exo. 20:7.)

However common irreverence and profanity become, they are none the less wrong. We teach our children so. In The Church of Jesus Christ of Latter-day Saints we revere his name. We worship in his name; we love him.

He said: "Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:19-21. Italics added.)

The authority to use his name has been restored. The disease of profanity, now in epidemic proportions, is spreading across the land, and so, in his name, we pray that a purity of heart might descend upon us, for out of the abundance of the heart the mouth speaketh.

I bear to you my solemn witness that I know that Jesus is the Christ, that he lives, that this is his Church, that there stands at the head of this Church a prophet of God, and I bear that witness in the name of Jesus Christ. Amen. ○

Meeting Your Goliath

Elder Thomas S. MONSON

of the Council of the Twelve

● My brothers and sisters, the peace that we feel in this historic tabernacle this morning is in stark contrast to the situation that prevailed some many miles from here on the 5th day of June this past year. On that day, the quiet air of Sinai's desert was broken as jet aircraft streaked toward their targets, cannons sounded, tanks lumbered, men fought and died, women wept, children cried. The Holy Land, once the personal province of the Prince of Peace, again was shattered by war.

This troubled land has witnessed much conflict; its peoples have suffered terrible trials and tribulations. No single battle is better remembered, however, than occurred in the Valley of Elah during the year 1063 B.C. Along the mountains on one side, the feared armies of the Philistines were

marshalled to march directly to the heart of Judah and the Jordan Valley. On the other side of the valley, King Saul had drawn up his armies in opposition.

Historians tell us that the opposing forces were about evenly matched in number and in skill. However, the Philistines had managed to keep secret their valued knowledge of smelting and fashioning iron into formidable weapons of war. The sound of hammers pounding upon anvils and the sight of smoke rising skyward from many bellows as the smiths went about the task of sharpening weapons and fashioning new ones must have struck fear into the hearts of Saul's warriors; for even the most novice of soldiers could know the superiority of iron weapons to those of brass.

As often happened when armies faced each other, individual champions challenged others from the opposing forces to single combat. There was considerable precedent for this sort of fighting; and on more than one occasion, notably during the tenure of Samson as judge, battles had been decided by individual combat.

Now, however, the situation was reversed as far as Israel was concerned, and it was a Philistine who dared to challenge all others—a veritable giant of a man called Goliath of Gath. Old accounts tell us that Goliath was ten feet tall. He wore brass armor and a coat of mail. And the staff of his spear would stagger a strong man merely to lift, let alone hurl. His shield was the longest ever seen or heard of, his sword a fearsome blade.

This champion from the Philistine camp stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me." (1 Sam. 17:8.)

His challenge was that if he were overpowered by the Israelite warrior, then all the Philistines would become servants to the Israelites. On the other hand, if he were victorious, the Israelites would become their slaves. Goliath roared: "I defy the armies of Israel this day; give me a man, that we may fight together." (1 Sam. 17:10.)

And so, for 40 days came the challenge met only by fear and trembling. And all the men of Israel, when they saw the man Goliath, "fled from him and were sore afraid."

There was one, however, who did not quake with fear nor run in alarm. Rather, he stiffened the spine of Israel's soldiers by his piercing question of rebuke toward them: "... Is there not a cause? ... Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (1 Sam. 17:29, 32.) David, the shepherd boy, had spoken. But he did not speak just as a shepherd boy, for the hands of Samuel, God's prophet, had rested upon his head and anointed him, and the Spirit of the Lord had come upon him.

Saul said to David: "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." (1 Sam. 17:33.) But David persevered and, bedecked with the armor of Saul, prepared to meet the giant. Realizing his helplessness so garbed, David discarded the armor, took instead his staff in his hand, chose five smooth stones out of the brook and put them in a shepherd's bag; and with his sling in hand, he drew near to the Philistine.

All of us remember the shocked exclamation of Goliath: "Am I a dog, that thou comest to me with staves? ... Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (1 Sam. 17:43-44.)

Then David said: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

"This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel."

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's,

and he will give you into our hands.

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine."

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine . . . that the stone sunk into his forehead; and he fell upon his face to the earth."

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. . . ." (1 Sam. 17:45-50.)

The battle had thus been fought. The victory had been won. David emerged a national hero, his destiny before him.

Some of us remember David as a shepherd boy divinely commissioned by the Lord through the prophet Samuel. Others of us know him as a mighty warrior, for doesn't the record show the chant of the adoring women following his many victorious battles, "Saul has slain his thousands, and David his ten thousands"? (1 Sam. 18:7.) Or perhaps we look upon him as the inspired poet or as one of Israel's greatest kings. Still others recall that he violated the laws of God and took that which belonged to another—the beautiful Bathsheba. He even arranged the death of her husband, Uriah.

I, however, like to think of David as the righteous lad who had the courage and the faith to face insurmountable odds when all others hesitated, and to redeem the name of Israel by facing that giant in his life—Goliath of Gath.

Well might we look carefully into our own lives and judge our courage, our faith. Is there a Goliath in your life? Is there one in mine? Does he stand squarely between you and your desired happiness? Oh, your Goliath may not carry a sword or hurl a verbal challenge of insult that all may hear and force you to decision. He may not be ten feet tall, but he likely will appear equally as formidable, and his silent challenge may shame and embarrass.

One man's Goliath may be the stranglehold of a cigarette or perhaps an unquenchable thirst for alcohol. To another, his Goliath may be an unruly tongue or a selfish streak that causes him to spurn the poor and the down-trodden.

Envy, greed, fear, laziness, doubt, vice, pride, lust, selfishness, discouragement—all spell Goliath.

The giant you face will not diminish in size or in power or strength by your vain hoping, wishing, or waiting for him to do so. Rather, he increases in power as his hold upon you tightens.

The poet Alexander Pope truly describes this truth:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The battle for our immortal souls is no less important than the battle fought by David. The enemy is no less formidable, the help of Almighty God no farther away. What will our action be? Like David of old, "our cause is just." We have been placed upon earth not to fail or fall victim to temptation's snare, but rather to succeed. Our giant, our Goliath, must be conquered.

David went to the brook and carefully selected five smooth stones with which he might meet his enemy. He was deliberate in his selection, for there could be no turning back, no second chance—this battle was to be decisive.

Just as David went to the brook, well might we go to our source of supply—the Lord. What polished stones will you select to defeat the Goliath that is robbing you of your happiness by smothering your opportunities? May I offer suggestions:

The stone of *courage* will be essential to your victory. As we survey the challenge of life, that which is easy is rarely right. In fact, the course that we should properly follow at times appears impossible, impenetrable, hopeless.

Such did the way appear to Laman and Lemuel. When they looked upon their assignment to go unto the house of Laban and seek the records according to God's command, they murmured, saying it was a hard thing that was required of them. Thus, a lack of courage took from them their opportunity; and it was given to courageous Nephi, who responded, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) Yes, the stone of courage is needed.

Let us not overlook the stone of *effort*—mental effort and physical effort.

"The heights by great men reached and kept

Were not obtained by sudden flight,
But they, while their companions slept,

Were toiling upward through the night."

("Ladder of St. Augustine.")
The decision to overcome a fault or

correct a weakness is an actual step in the process of doing so. "Thrust in thy sickle with thy might" was not spoken of missionary work alone.

Then there must be in our selection the stone of *humility*, for haven't we been told through divine revelation that when we are humble, the Lord, our God, will lead us by the hand and give us answer to our prayers?

And who would go forth to battle his Goliath without the stone of *prayer*, remembering that the recognition of a power higher than oneself is in no way debasing; rather it exalts.

Finally, let us choose the stone of *duty*. Duty is not merely doing the thing we ought to do, but doing it when we should, whether we like it or not.

Armed with this selection of five polished stones to be propelled by the mighty sling of faith, we need then but to take the staff of virtue to steady us; and we are ready to meet the giant Goliath, wherever, and whenever, and however we find him.

The stone of courage will melt the Goliath of fear; the stone of *effort* will bring down the Goliaths of indecision and procrastination. And the Goliaths of pride, of envy, of lack of self-respect will not stand before the power of the stones of *humility*, *prayer*, and *duty*.

Above all else, may we ever remember that we do not go forth alone to battle against the Goliaths of our lives. As David declared to Israel, so might we echo the knowledge, "... the battle is the Lord's, and he will give [Goliath] into our hands." (1 Sam. 17:47.)

The battle must be fought. Victory cannot come by default. So it is in the battles of life. Life will never spread itself in an unobstructed view before us. We must anticipate the approaching forks and turnings in the road.

However, we cannot hope to reach our desired journey's end if we think aimlessly about whether to go east or west. We must make our decisions purposefully. Our most significant opportunities will be found in times of greatest difficulty.

The vast, uncharted expanse of the Atlantic Ocean stood as a Goliath between Christopher Columbus and the new world. The hearts of his comrades became faint, their courage dimmed, hopelessness engulfed them; but Columbus prevailed with his watchword, "Westward, ever Westward, sail on, sail on."

Carthage jail; an angry mob with painted faces; certain death faced the Prophet Joseph Smith. But from the

wellsprings of his abundant faith he calmly met the Goliath of death. "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God, and toward all men."

Gethsemane, Golgotha, intense pain and suffering beyond the comprehension of mortal man stood between Jesus the Master and victory over the grave. Yet he lovingly assured us, "... be of good cheer; I have overcome the world." (John 16:33.) "I go to prepare a place for you, ... that where I am, there ye may be also." (John 14:2, 3.)

And what is the significance of these accounts? Had there been no ocean, there would have been no Columbus. No jail, no Joseph. No mob, no martyr. No cross, no Christ!

Should there be a Goliath in our lives or a giant called by any other name, we need not "flee" or be "sore afraid" as we go up to battle against him. Rather we can find assurance and divine help in that inspired psalm of David: "The Lord is my shepherd; I shall not want. . . ."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . ." (Ps. 23:1, 4.)

May this knowledge be ours, I pray, in the name of Jesus Christ. Amen. ○

Sunday Afternoon Session, October 1, 1967

God Reveals Himself

Elder Marion G. ROMNEY

of the Council of the Twelve

● Brothers and sisters, as I have sat here on the stand through seven sessions under these intense lights for color television, I must confess that they have worked in me a change of allegiance. I have always felt that Daniel was the hero of the Book of Daniel, but I admit now that my sympathy is running strongly to the three Hebrew children who were thrown into the fiery furnace.

I would like to begin my remarks this afternoon by using the scripture, referred to by President Brown this morning, which Paul spoke on Mars Hill in Athens. As he stood among the people, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

As I now address you on three types of evidence through which God has

revealed himself, I invite you to join with me in a prayer that the Holy Spirit will bear witness to the truth and importance of what is said.

The three types of proof to which I refer are first, the orderliness of the universe; second, the testimony of eyewitnesses; third, the witness of the Holy Spirit.

As to the orderliness of the universe and its probative evidence, the Psalmist exclaimed: "The heavens declare the glory of God; and the firmament sheweth his handywork." (Ps. 19:1.)

In 1887 the English physicist, Lord Kelvin, wrote: "If you think strongly enough you will be forced by science to the belief in God."

Countless scientists have confirmed this judgment.

Dr. Henry Eyring, our own world-renowned scientist, has said that the two most famous modern mathematicians, Sir Isaac Newton, the Englishman, and Carl Frederick Gauss, the German, were both believers "in an

allwise Creator of the universe. . . ." (Henry Eyring, *The Faith of a Scientist*, p. 74.)

He has further said that "in the autumn of 1957, in Houston, Texas, the Welch Foundation invited the top nuclear physicists and chemists from all over the world to a symposium. At a dinner, twelve of the most distinguished were seated at a table. . . . Mr. Malone, a trustee of the foundation, said, 'Dr. Eyring, how many of these gentlemen believe in a Supreme Being?' I answered, 'I don't know but I'll ask.'"

"... twelve people were asked and every one said, 'I believe.' All of these students of the exact sciences—two of them Nobel Prize winners—saw in the universal order about them evidence for a Supreme Being." (*Ibid.*, p. 147.)

Dr. Thomas J. Parmley, another of our own eminent scientists, has eloquently written:

"The moon and stars in the night

sky, one hundred million suns with their attendant planets, space, oceans, earth and nature, the flight of a bird, the wonder of a flower, the intricate design and unbelievable coordination of the human body, all of these and countless other creations proclaim the handiwork of God." ("Proclaim the Handiwork of God," *The Instructor*, July 1967, p. 272.)

The Lord gave his own personal witness that the orderliness of the universe is probative evidence of his existence, in these words:

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:45, 47.)

Myriads of people are persuaded by the universal order about them that there is a divine power, a God, presiding over and controlling the universe. This conclusion is correct and comforting as far as it goes, but it is not enough. The honest, believing, inquiring soul wants to know about the nature and personality of God. This vital information God has provided in the testimony of the prophets, to whom he has revealed himself.

In Eden God revealed himself to Adam and Eve. They "carried with them from the Garden a personal knowledge of" him. (James E. Talmage, *Articles of Faith*, p. 30.) There they had seen, heard, and talked with him. They knew from personal association that they were his offspring, created in his image. These truths they taught to their posterity.

Noah not only learned about the personality and nature of God from his father, Lamech, who had learned from the lips of Adam; he also "held direct communication with God, and lived to instruct ten generations of his descendants. Then followed Abraham, who also enjoyed personal communion with God. . . . Unto Moses the Lord made Himself known, not alone from behind the curtain of fire and the screen of clouds, but by face to face communion. . . ." Moses beheld "the similitude" of God. (*Ibid.*, pp. 31-32.)

Jesus in his mortal ministry, being, as Paul said, "the express image of his [Father's] person" (Heb. 1:3), was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said:

"... he that hath seen me hath seen the Father. . . ." (John 14:9.)

Even though these testimonies of Jesus and the ancient prophets concerning the person and nature of God are clear and convincing, the Lord does not require us to rely upon them alone. He has never required the people of one age to rely upon the records of the past alone. At the beginning of every dispensation he has revealed himself anew. The revelation which he gave of himself in this day and which is binding upon us, you and me, came about in this manner:

In the spring of 1820, disturbed by the conflicting claims of the contending churchmen, Joseph Smith, Jun., desiring to know "which of all the sects was right," found privacy in a grove near his home. There he knelt and called upon God in humble, fervent prayer. As he did so, a pillar of light descended upon him from above.

"When the light rested upon me [he said] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later on, the Prophet said of these "two personages": "The Father has a body of flesh and bones as tangible as man's; the Son also." To this he added, "but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." (D&C 130:22.)

He said further: "When the Savior shall appear [and for this appearance we are now preparing] we shall see him as he is. We shall see that he is a man like ourselves." (D&C 130:1.)

Nor does Joseph Smith stand alone as the only modern witness to whom the Father and the Son have revealed themselves. Making record of an experience that they had together, February 16, 1832, Sidney Rigdon joined with the Prophet in his magnificent testimony:

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God— . . .

"... we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; . . .

"And now, . . . this is the testimony . . . which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:12, 20, 22-23.)

Some months later, Oliver Cowdrey,

a third witness, joined the Prophet in this testimony concerning an experience that they had as they bowed "in solemn and silent prayer" at the pulpit in the Kirtland Temple:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; . . .

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Now the revelations that God has given of himself have in every age been intended and given for the benefit of all men, not just for those chosen servants who received the revelation. Even as he gave them, he declared: "... the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D&C 1:11.)

God has, from the beginning, seen fit to place a knowledge of himself within the reach of all men. We who are his present witnesses are but discharging our responsibility when we bring these testimonies of the prophets and our own testimonies as to the form and nature of God to your attention.

To the extent we do bring them to your attention, the responsibility passes from us to you to determine the credibility of the witnesses and their testimonies. Let no man underestimate the importance of his decision concerning this matter. To know God and his Son Jesus Christ is life eternal. Without such knowledge no man can be saved. And the only way to get it is to obtain a personal witness to the truth of the revelations which God the Father and Jesus Christ, his Son, have given of themselves.

This brings us to a consideration of our third and last source of evidence to which I will refer: the witness of the Holy Spirit of God—the Holy Ghost.

The Holy Ghost is the third member of the Trinity. He is, as has already been said, "a personage of Spirit." (D&C 130:22.) One of his functions is to bear witness of the Father and the Son to the honest, believing truth seeker.

In harmony with the Lord's promises, every soul who will acquaint himself with the testimonies of the prophets concerning God and then ask

him "in the name of Christ, . . . with a sincere heart, with real intent, having faith in Christ," if these testimonies are true, will receive a manifestation "by the power of the Holy Ghost" that they are true. (Moro. 10:4.)

It is not easy to explain to the uninitiated how this witness comes. Speaking about it to Nicodemus, Jesus said:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8.)

In 1829, the Lord gave this explanation to Oliver Cowdery as to how the witness of the Spirit comes:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (D&C 9:7-8.)

On another occasion, he said to Oliver Cowdery:

"Verily, verily, I say unto you, if

you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things."

He was then trying to find out for himself whether or not the Prophet had the plates as he said he had. And then the Lord continued:

"Did I not speak to your mind concerning the matter? What greater witness can you have than from God?" (D&C 6:22-23.)

He whose desire to know the living God is strong enough to induce him to follow the prescribed course can and will get the witness for himself. And then he will understand what the Lord was saying in these scriptures. However, he who does not so seek will never understand these revelations, nor the revelations which God has given of himself.

One who receives the witness of the Holy Ghost has a sure knowledge that God lives; that he is our Father in heaven; that Jesus Christ is our Elder Brother in the spirit and the Only Begotten of the Father in the flesh, our Savior and Redeemer. Such a one knows that the universal order in the heavens above, in the earth beneath,

and in the waters under the earth, all give evidence that God lives; he knows that the testimonies of the prophets concerning the Father, Son, and Holy Ghost are accurate and true. Secure in this knowledge, his life has purpose. The gospel of Jesus Christ becomes for him what Paul said it is: "The power of God unto salvation." (Rom. 1:16.)

Now as for myself, the Holy Ghost has borne and continues to bear witness to me that the words of the prophets are true. I know that God lives, that he is my Father, and that Jesus Christ is my Redeemer and that he spoke the truth when he said:

"It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Now this testimony, my brethren and sisters, I bear unto you in the name of the Lord, Jesus Christ, and in the authority of the holy apostleship which I hold, and I tell you it will be binding upon you. God grant that the Holy Spirit may bear witness of the truth of the testimonies of the prophets, my own included, I pray in Jesus' name. Amen. ○

Constitutional Government: A Divine Principle

Elder ElRay L. CHRISTIANSEN

Assistant to the Council of the Twelve

● My brothers and sisters: The destiny of America can be realized and the work of the Lord can be accomplished only through the exercising of the guarantees given us in the Constitution of the United States.

As part of an official declaration setting forth the belief of The Church of Jesus Christ of Latter-day Saints in relation to civil power, we may read the following in the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . .

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . ." (D&C 134:1, 5.)

As you know, the government of the United States is a republic. The genius

of this form of government is that the foundation of all law, power, and authority is derived from the will of the people.

Such a government is based upon a written constitution, which provides for three divisions of government: the legislative, the executive, and the judicial, each independent of the others, having certain powers within prescribed limitations through a "built-in" system of checks and balances, in order that the rights and freedoms of the people may be insured.

The leaders of The Church of Jesus Christ of Latter-day Saints have taught its members ever since its organization to honor and respect the Constitution of the United States as well as the men who brought it forth and who were patriots indeed!

Joseph Smith described the constitution as a "heavenly banner," a "glorious standard."

One of our great international lawyers, President J. Reuben Clark, Jr., at one time declared:

" . . . Out of the depths of eternal truth was born the Constitution of the United States. . . . It is my convic-

tion that God inspired the indicting of that document, the Constitution becomes sacred scripture to me. It is the greatest political heritage ever bequeathed by fathers to their posterity. God grant that we may preserve it." ("Gratitude for our Heritage," pp. 9-10.)

And the Lord himself has declared that "it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this . . . purpose. . . ." (D&C 101:79-80.) And he said that it "should be maintained for the . . . protection of all flesh. . . ." (D&C 101:77.)

Thus, under the guidance of the Lord was established a government based upon a written constitution in which were set forth the laws whereby its citizens were to maintain their freedom, freedom for us—

To live,
To pray and worship,
To work,
To own property,

To keep and bear arms,
To educate our children,
To assemble together,
To be tried by a jury,
To speak without fear of being cast
into jail,

To go where we choose and do as we
wish, so long as we do not jeopardize
the rights, the welfare, and the safety
of others.

Doubtless in all the world there is
no document to compare with this
"heavenly banner," this "glorious
standard," the Constitution of the
United States!

But in any society, *good government*
can be had only if administered by
good men, selected by *good citizens*.

To be a good citizen, we should
learn for ourselves what is set forth
in the constitution. This knowledge
can be obtained only through individual
study of the document itself. We
must not only study it, but we
must also guard it. It was Daniel
Webster who uttered these prophetic
words: "Watchful guardianship over
the Constitution is the proper means
for its support. . . ."

In addition to the love of God and
the love of our neighbor and, as Jesus
said, the love of our enemies, there
should be found in each of us a love
of our country and of the constitution
which binds it together.

It is the obligation of parents to ac-
quaint their children with this great
document:

1. That they may have understand-

ing of and appreciation for the princi-
ples that make their liberty and
freedom possible.

2. They should be taught as well
what their personal obligations will be
when they become mature citizens of
the United States.

3. We must see to it that they
learn the factual history of our
country.

4. They must be made to recognize
and resist the constantly fomented
ideologies that threaten the very life
of our republic, the *individual* liberties
of our people, and the God-given
heritage of freedom. One of the great-
est contributions of a free people is to
transmit that freedom to their children.

We must remember that reverence
for and obedience to law should begin
in the home. President David O.
McKay has warned that "no greater
immediate responsibility rests upon the
members of the Church, upon all citi-
zens of this Republic, and of neigh-
boring Republics, than to protect the
freedom vouchsafed by the Constitu-
tion of the United States." (*The Im-
provement Era*, May 1950, p. 378.)

In the face of the conditions as they
are today, it seems imperative that
individuals develop loyalty to their
country and responsibility for their
own behavior. Such attributes are
ideally based on knowledge, which
requires deliberate effort to obtain.

Thomas Paine, one of the early
patriots, reminded us that "what we
obtain too cheap, we esteem too

lightly."

We need not fear invasions from
without, so long as we as a nation and
as a people understand and uphold
the Constitution of the United States,
and reject not the God of the land who
is Jesus Christ. But if we permit our-
selves to forget God, we have no
promise!

Moved upon by the Holy Spirit, the
Prophet Lehi prophesied this regarding
America:

"Wherefore, this land is consecrated
unto him whom he shall bring. And
if it so be that they shall serve him
according to the commandments which
he hath given, it shall be a land of
liberty unto them; wherefore, they
shall never be brought down into cap-
tivity; if so, it shall be because of
iniquity; for if iniquity shall abound
cursed shall be the land for their
sakes, but unto the *righteous it shall
be blessed forever.*" (2 Ne. 1:7. *Italics
added.*)

What a simple recipe for peace and
safety in this choice land!

Like the patriots of old who, under
extreme difficulties and discouragements,
hammered out our constitution,
may we say of that inspired document:

"And for the support of this . . .
with a firm reliance upon the protec-
tion of Divine Providence, we mutually
pledge to each other our lives, our
fortunes, and our sacred honor."
(Declaration of Independence.)

I pray in the name of Jesus Christ.
Amen. o

TAYLOR, Elder Henry D.

Assistant to the Council of the Twelve

"Be Ye Therefore Perfect"

● As the Savior went up into a moun-
tain, a great multitude followed him,
absorbing with eagerness his profound
and divine teachings. Among his in-
structions was this interesting chal-
lenge: "Be ye therefore perfect, even as
your Father which is in heaven is
perfect." (Matt. 5:48.) That same
counsel to strive to become perfect
applies to the followers of the Lord
today, as well as it did to those in the
meridian of time.

For mortal man, with all his limita-
tions and weaknesses, to achieve per-
fection might seem impossible, but the
Savior's admonition, given on several
different occasions, would indicate
that such a worthy goal is attainable.

We recognize that the Savior
achieved perfection. However, it was
a gradual and continuing process, ex-
tending from childhood to maturity.
John, the beloved apostle, attests to

this natural development in these
words: "And I, John, saw that he re-
ceived not of the fulness at the first,
but received grace for grace . . . until
he received a fulness." (D&C 93:12-
13.)

When he was but 12 years of age,
Jesus realized that he was the son of
a divine father. When Joseph and
Mary, his mother, found him con-
versing with the wise men in the
temple and mildly chided him because
of their concern, he replied: ". . . wist
ye not that I must be about my
Father's business?" (Luke 2:49.) Yet
the full comprehension of the purpose
of his earthly mission developed within
him only as he progressed step by step
in unfolding experience and wisdom.

Perfection came to Jesus through
many experiences, which involved
trials and sorrows. Although begotten
of an immortal father, he was born of

a mortal mother, through whom he
inherited the capacity to be tempted,
to suffer, and to die. The apostle
Paul testified: "Though he were a Son,
yet learned he obedience by the things
which he suffered;

"And being made perfect, he be-
came the author of eternal salvation
unto all them that obey him." (Heb.
5:8-9.)

With the Lord Jesus as an example,
we should desire and attempt to pat-
tern our lives after his and follow his
teachings in our quest for perfection.

What were his characteristics?
Though they are many, time will per-
mit mentioning but a few:

First, he was kind and forgiving.
When a woman accused of a sinful
act was brought before him, he faced
her accusers with the challenge: ". . .
He that is without sin among you, let
him first cast a stone at her." (John

Sound of Joy
By Beverly Trickett, age 14

8:7.) As he bent down to write upon the ground, her conscience-stricken accusers slunk away. When he raised his head, he noted that only the woman remained. Of her he asked: "Women, where are those thine accusers? hath no man condemned thee?"

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:10-11.)

"The woman was repentant; she remained humbly awaiting the Master's decision, even after her accusers had gone. Jesus did not expressly condone; He declined to condemn; but He sent the sinner away with a solemn [admonition and encouragement to live] a better life." (James E. Talmage, *Jesus The Christ*, p. 406.)

When the Savior hung on the cross, he again taught a powerful lesson in forgiveness. As his body was wracked with the excruciating pain of crucifixion—one of the most inhuman, lingering, and torturous forms of execution—he evidenced no malice toward his tormentors, but mercifully prayed: "Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

Among the impressive qualities of our Lord was his concern for the comfort and well-being of others. Upon one occasion the people were so intent on hearing his inspiring words and witnessing the miraculous healings he performed that they remained in the wilderness, oblivious to the passing hours. Evening was drawing nigh. Jesus realized that the people were hungry, and turning to Philip, one of the Twelve, he asked: ". . . Whence shall we buy bread, that these may eat?" (John 6:5.)

Andrew, who was standing nearby, remarked that there was a lad present who possessed five barley loaves and two small fish. Jesus suggested that the people seat themselves in groups of fifties and hundreds. It was determined that about 5,000 men were there, in addition to women and children. The Master took the loaves and fishes, looked toward heaven, pronounced a blessing upon the food, and divided the provisions among the apostles, who distributed them to the people. When all had feasted to their entire satisfaction, there remained 12 baskets filled with the surplus.

The Savior was modest. When performing miraculous healings, he often requested that the person made whole should tell no one.

Again, the Savior was loyal—loyal to his trust and to his mission, even though it involved intense anguish of both body and spirit. The path that

Silence is a child's room

Without a child's cry.

Silence is a lonely child

Who can't ask "who" or "why."

Silence is a frightened child

Who only sees the dark.

Silence is what a deaf child hears

When he sees a lark.

he was asked to tread was neither smooth nor easy; it was filled with temptations and afflictions. Realizing that his betrayal was near, he went to Gethsemane, an olive orchard on the slope of Mt. Olivet, accompanied by the remaining 11 of his apostles. Eight of them stopped near the garden entrance; and at the Savior's request, Peter, James, and John continued on with him. He suggested that they wait in a designated place, and then he went on a little farther by himself. He soon found, to his amazement, that his soul had become heavy and sorrowful. As he fell on his face and prayed, his human qualities became manifest. He pleaded: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

Again and again he implored the Father with the same yearning entreaty. Then an angel appeared to strengthen him. But not even the presence of this heavenly being could dispel the torment of his soul. The historian Luke, commenting on his suffering, says: "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.)

Concerning this acute distress, a former member of the Twelve in these days has observed:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore;

Silence is the sound

Of a crippled child's feet.

But joyous is the way they feel,

When all these children meet.

For smiles replace the frowns,

And wash away the tears,

And the joyous sound that fills their

hearts,

Is silence to our ears.

but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' could inflict. The frightful struggle incident to the temptations immediately following the Lord's baptism was surpassed and overshadowed by this supreme contest with the powers of evil.

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (*Jesus The Christ*, p. 613.)

Perhaps the sweetest attribute in the life of Christ was love. Throughout his life he constantly displayed strong affection and respect for his mother. This tender concern was demonstrated as he hung on the cross and gazed down upon her as she stood weeping beside John, his beloved associate. First he spoke to Mary, saying: "Woman, behold thy son!" and then to John he said: "Behold thy mother! . . ." (John 19:26-27.) The disciple tenderly led the grief-stricken mother away from her dying son, and took her into his own home to care for and protect her.

Shortly after this, Jesus exclaimed in a loud voice of holy triumph: "It is finished. . ." (John 19:30), and then, addressing his Father, he said: "Father, into thy hands I commend my spirit. . ." (Luke 23:46.) Bowing his head, he voluntarily gave up his life.

Having been begotten of an immortal sire, Jesus possessed as a heritage the power to withstand death indefinitely. He literally and really gave up his life. It was not taken from him.

We regard the Lord as our everlasting pattern and example. May we

then progressively develop within us those traits exemplified by him: kindness, unselfishness, forgiveness, modesty, loyalty, obedience, and love—the forgetting of ourselves to think of others—to the end that we, too, may from our experiences and sufferings become perfect and be privileged to dwell with him in the presence of our Father in heaven.

Recent personal events have brought to me a greater appreciation for the life and the atoning sacrifice of the Savior.

I am so grateful for the knowledge and assurance that family ties do extend beyond this mortal existence and reach into the eternities. To this I bear witness in the name of the Lord Jesus Christ. Amen. ○

Man in the Image of God

BROCKBANK, Elder Bernard P.

Assistant
to the Council
of the Twelve

● Brothers and sisters: Just prior to the ascension of the Lord, he gave counsel to teach them “to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” (Matt. 28:20.) That includes the counsel and the teaching that we should give today.

It is rather interesting how the theme of this session follows in line with many of the thoughts that I have to give. There will be some repetition of scriptures. They are good and they bear repetition.

One of the most valuable passages of scripture is found in the very first chapter of the Old Testament: “And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1:26-27.) This scripture is well-known by many, but not comprehended by many, when you take the world as a whole.

To know that we were created in the image and likeness of God is important knowledge and a great blessing, and it is a challenge to know and to do the will of the Creator. I find that many of the Lord’s children never learn the important truth that they are created in the image and likeness of God.

When God created man, he created a holy temple, his masterpiece.

The apostle Paul said, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (1 Cor. 3:16-17.) The holy body is sacred.

Jesus said of man, “Be ye therefore perfect, even as your Father which is

in heaven is perfect.” (Matt. 5:48.)

It is also a challenge to master one’s self, to choose right over wrong, to choose first the kingdom of God and his righteousness over evil. When we choose right over wrong, we have made the perfect choice. Choosing God’s righteousness is a commandment that is possible to live. But sometimes we knowingly choose wrong over right.

Jesus said relative to the purpose of this life: “. . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) This is a great goal given by the Master himself: to know the Creator and to know God.

Knowing this passage of divine truth does not eliminate the dedication and effort required to obtain the knowledge to know the Father and the Son. The Savior was sent to this earth to teach his plan and to set an example for all others to follow, as has been mentioned. He said, “. . . I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6.) There is no other way. Only through our mediator Jesus Christ and his gospel plan can anyone know God and return to the kingdom of heaven.

We have been warned to avoid false doctrines and man-made philosophy. The apostle Paul said, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col. 2:8.) Our lives should be patterned after the Messiah’s.

Because we are in the image and likeness of God, we can sometimes become self-sufficient and foolishly follow our own ways or the ways of men and the ways of this world.

The Lord said, and I quote from the great prophet Isaiah, “For my thoughts

are not your thoughts, neither are your ways my ways, saith the Lord.

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” (Isa. 55:8-9.)

God did not receive his ways and his thoughts, his gospel plan of salvation and eternal life from man. The gospel plan was created before the foundations of this world were laid. But man may by obedience receive from God his thoughts and his ways and his plan of life.

Jesus gave another key to perfection when he said, “. . . seek ye first the kingdom of God, and his righteousness. . . .” (Matt. 6:33.)

There is another type of righteousness on this earth, and the Lord spoke of it when he spoke to the Pharisees, “. . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” (Matt. 5:20.)

We have been counseled by Jesus Christ and his apostles not to accept false doctrines of men and false ways of men that have a form of godliness but deny the power thereof. False doctrines create darkness in the human mind and in this life, but the Lord’s doctrines and ways create light and eternal hope and eternal life.

The apostle John said, “. . . God is light, and in him is no darkness at all.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (John 1:5-7.)

There is no greater blessing that can come to man than to walk in the way and in the light and truth of Jesus Christ.

In contrast, when anyone creates his own light for this life, he stumbles and finds voids of despair and darkness and depression.

The following statement by Jesus has great purpose and meaning: “I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life.” (John 8:12.)

This is a promise from the Lord himself that if we follow him, we shall not walk in darkness but shall have the light of life. This light is more profound and of greater power on the human soul than the brilliant rays of the noonday sun. One can feel this light in the mind and in the divine nature, the very essence of life. One

can also see this light in the character and countenance of all those who walk and act and serve in the light of the Savior.

All that have the light and truth of Jesus Christ have been asked to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) The light should be turned on with full glory, with full radiance, with happiness, and with a countenance of glory.

The Lord has promised us great blessings if we will be obedient to his laws and commandments and radiate and teach to others the light of eternal life. In the Lord's plan, the gospel plan of salvation must be taught by his mortal children.

To know the Lord is to love the Lord. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21.) A great promise by the Lord himself.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) When we follow the counsel and doctrines of men, we are only entitled to the rewards and blessings of men.

The Lord has promised that if we will humble ourselves in his sight, he will lift us up. "... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

The light and truth that come from obedience to the will of God bring eternal happiness and eternal glory.

President McKay said, "Happiness is the end and design of life. Happiness is a state of the spirit and an attitude of the mind. ... Man's success or failure, happiness or misery, depends upon what he seeks and what he chooses." (*Secrets of a Happy Life*, p. 171.)

The full and abundant life is built around true happiness. True happiness comes from the light of divine righteousness built into the character of those who follow Jesus Christ. Joy and happiness comes from God, and unhappiness comes from Satan. Satan and his legions are at work on this earth.

The world today is full of unhappiness. The apostle Paul gives a few of the causes of unhappiness and misery, and each is inspired by Satan. We must avoid the evils and pitfalls of the flesh. Paul mentioned several of the great evils of the flesh. "Now the

works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, . . . they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

There is no entrance into the kingdom of God for those who are accountable, unless they use the principles of repentance. Repentance is God's law to purify the human soul to greater self-control and to perfection. Growth in God's righteousness comes from the principle of repentance and must be used for eternal progression.

Jesus started his ministry saying, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) Every living soul needs to master the use of the principle of repentance.

We live in the dispensation of the fullness of times; we have been counseled and warned by all the prophets, apostles, and the Savior himself of the evils and the conspiring of men in the last days and that even Satan himself will be transformed to appear as an angel of light to deceive those who fail to follow Jesus Christ.

Here is a great warning by the apostle Paul: "This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. 3:1-5.)

We see today these prophecies and many others being fulfilled.

We have been counseled and we must be careful in this life not to love pleasure and the creations of this world more than God. Because of the greed and interests in this great mortal life and world, we have been given the greatest and most important of all laws and commandments. The first great commandment (and it has been mentioned here many times) was given by the Savior himself. "... thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." (Mark 12:30.)

It requires desire, effort, and genuine love and practice to live this first commandment.

When one keeps and lives this commandment, he finds little love left for Satan and for the uninspired philosophies of men.

When this commandment is built into one's life and character, he feels and finds eternal purpose and a desire to return after death and the resurrection to the kingdom of heaven and to be with God the Eternal Father and with our Savior, Jesus Christ.

Brethren and sisters, may love for our Heavenly Father and our Savior be strengthened in our own hearts and in the minds and hearts of those whom we serve, and our neighbors, I pray in the name of Jesus Christ. Amen. o

Looking Ahead

Elder Franklin D. RICHARDS

Assistant
to the Council
of the Twelve

● President McKay, my dear brothers and sisters and friends, I am grateful to be with you. I have been inspired by the words of our beloved Prophet as well as my brethren. The beautiful music and prayers have likewise contributed to the wonderful spirit that has attended each session of this conference. Truly the Spirit of the Lord has been with us.

In a revelation given to the Prophet Joseph Smith, the Lord revealed that "the keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll

forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.) "Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come. . . ." (D&C 65:6.)

Our mission is here defined as being worldwide in preparation of the coming of our Lord and Savior Jesus Christ, and in fulfilling our mission, the Church is fast becoming a worldwide organization.

In 1947, as the saints were celebrating the one hundredth anniversary

sary of the entrance of the Mormon pioneers into the Salt Lake Valley, President George Albert Smith addressed a communication to the members of the Church entitled "Looking Ahead—Into a New Century of Growth and Development." In this article he stated:

"I assure every man and woman of the Church that you have a great obligation to spread the word of the Lord abroad and to carry the truth to every land and clime so that the power of the Priesthood will be made manifest among our Father's children in many places where it has never yet even been heard of.

"You men of the Church have this responsibility and as one of your number, I would like to say that we cannot let our own personal affairs stand in the way. . . .

"That is the spirit of the Gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and women, who devote themselves to doing what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church as we look forward into a new century of progress." ("Church News," December 20, 1947. Italics added.)

We are now 20 years into this new era of growth and development, and growth and development mean change. We must not resist change, as we believe that God "will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

Anthropologists tell us that if we were to construct an imaginary graph of the growth of human knowledge, the bar representing everything man knew up to the steam age would be about three inches high. A second bar, representing the gain in knowledge from the steam engine to the atomic bomb, would be about 15 inches high. But a third bar, representing the knowledge gained from the atomic age to the present, would have to be higher than the Washington Monument!

This powerful illustration points up the rapidity of change in our time. The Spirit of the Lord is truly being poured out upon the face of the earth. This is in fulfillment of prophecy.

Since 1947 tremendous changes have occurred in transportation, communication, electronic equipment, and many other areas. The Church has been quick to utilize the jet airplane, television, radio, shortwave broadcasting, and electronic equipment in building a worldwide organization.

True, the basic principles of the

gospel are eternal and do not change. However, the methods used in bringing the gospel to the attention of God's children and administering the affairs of the Church on a worldwide basis must be geared to the age in which we live. The patterns of 1920 or 1947 are inadequate for today's worldwide responsibilities.

Looking forward to an enormous increase in membership and operating on a worldwide basis, we see great challenges, opportunities, and responsibilities. Our great need is leaders, and our greatest challenge is to develop them.

As I go about the Church, one of the most frequent questions asked me is: "How do you motivate and inspire people to accept and discharge their responsibilities?" This question is present in every area of life's activities.

How is a mighty important word in our vocabulary and is often linked to the word *know*. Thus *know-how* frequently becomes the key to answering the question "How?"

To be able to inspire and motivate, one must set a good example. He must possess leadership ability. And one can learn to be a leader as he learns other things in life. How then does one develop the *know-how* to be a successful leader?

In my opinion, he must first prepare himself. This preparation involves: the development of spirituality, the development of faith, and the acquisition of knowledge.

For a moment let us consider this formula for developing leadership ability.

First, *the development of spirituality*: Shortly after the Church was organized the Lord requested the elders to "sanctify yourselves and ye shall be endowed with power, that you may give even as I have spoken." (D&C 43:16.) How do we sanctify ourselves? By keeping God's commandments.

Let us quickly consider just two of God's commandments that contribute to the development of spirituality. In answering the question, "What shall I do to inherit eternal life," the Savior answered, "... love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

We evidence our love of God and of our neighbors as we serve them, and the Church offers many opportunities, such as home teaching, Sunday School teaching, passing the sacrament, and missionary work.

Prayer is another essential element. The Savior instructed his disciples to "pray always." (Luke 21:36.) In the

atmosphere of peace and communion with God, spirituality is nurtured and developed. Love and prayer are involved in every doctrine and activity of the gospel of Jesus Christ, and they are strong influences in developing spirituality.

The second item involved in one's preparation is *the development of faith*.

Orson Pratt, in his treatise on "The True Faith," said, "This [faith] is not an abstract principle, separate and distinct from mind, but it is a certain condition or state of mind itself."

Thus we see that faith is a state of mind or attitude, an affirmative and positive attitude. Yes, the attitude of success. A leader must make up his mind to succeed in his assignment. He must be affirmative in his thinking and his speech.

Remember, however, that faith without works is dead and that this is indeed a gospel of work. Let us develop faith in ourselves; we are spirit children of God the Eternal Father, and as we magnify our callings, by doing our part, God will make us equal to every task.

The third step in building leadership ability is to *acquire knowledge*.

The Lord has revealed to us that "it is impossible for a man to be saved in ignorance" (D&C 131:6), and we are saved no faster than we gain knowledge.

A successful leader must possess knowledge about any matter in which he desires to interest others. I therefore encourage you to study the gospel regularly and particularly the four standard works of the Church. Become familiar with subjects in areas of activity in which you must supervise, inspire, and motivate people.

To a very large extent, then, the *know-how* to become a successful leader and be able to motivate and inspire people to accept and discharge their responsibilities in the Church or elsewhere is based upon the development of spirituality, faith, and the acquisition of knowledge.

We all need goals and objectives to accomplish, and I challenge each and every member of the Church to develop his God-given leadership abilities.

I am thankful that I am privileged to live at this time when the gospel in its fullness has been restored and in this new era of growth and development when great changes are occurring. The importance of this dispensation was indicated in the first vision of the Prophet Joseph Smith, when our Father in heaven personally introduced the Savior to the Prophet by saying, "This is My Beloved Son. Hear Him!"

(Joseph Smith 2:17.)

I bear witness to you that God the Father and his Son Jesus Christ, our Redeemer, do live.

Likewise, I testify without equivocation that Joseph Smith was a prophet of God and that we are blessed to have a prophet at the head of the Church today, our beloved President David O. McKay. May the Lord bless and sustain him in every way.

Today, as a worldwide Church, The Church of Jesus Christ of Latter-day Saints has a tremendous appeal to young and old alike because it is a

dynamic yet realistic way of life. It offers involvement and expression for all. When you stop to consider it, every program of the Church is aimed at the development of character and leadership. Truly as we serve in this great cause we will see "the stone which is cut out of the mountain without hands, roll forth until it fills the whole earth."

Let me again repeat the words of President George Albert Smith who, in 1947, said, "Great is the joy that comes into the hearts of men and women who devote themselves to doing

what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church. . . ."

May we appreciate the great privilege of living at this time. May we develop our leadership abilities and become a vital part of this great worldwide Church. May we think big as we assume our opportunities to serve, and may we receive the great joy and happiness and growth and development that come through such service. I pray in the name of Jesus Christ. Amen. ○

Our Responsibility to Contribute to a Better Life

President David O. McKay

*President of the Church
(Read by his son Robert R. McKay)*

● As this great conference draws to a close, I bear testimony that our anticipations, our hopes, and our prayers that it might prove to be uplifting and inspirational have been realized. May there come into everyone's heart, and into all our homes, the true spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real.

The gospel is our anchor. We know what it stands for. If we live it, feel it, and bear record to the world by the way we live, we will contribute to its growth and upbuilding. Speak well of it, of the priesthood, of the Authorities; let the standards of the gospel radiate in our lives.

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

The gospel finds its greatest expression in the individual. It finds expression in the home, as we have heard in this conference. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church—husband, father, or child—has the right to utter an oath in his home or ever to express a cross word to his wife or to his children or to parents. We contribute to an ideal home by our character, by controlling our passions, our temper, by guarding our speech, because those things will make our homes what they are and what they will radiate to the neighborhood. Anger, hatred, jealousy are but tools of destruction.

The Savior set us the example—always calm, always controlled, radiating something which people could feel as they passed. Remember the woman who touched his garment? The Savior felt something go from him—that radiation which is divine.

Each individual soul has that divine radiation. The body is only the house in which we live. God help us to radiate strength, control, love, charity (which is another name for love), consideration, and best wishes for all human beings. We should do what we can to produce peace and harmony, no matter what we may suffer.

We leave this conference today with greater responsibility than ever before—as men of the priesthood, as women of the Church, and as the youth who are the leaders of tomorrow—to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty.

And what is the responsibility which rests upon every member of the Church? Read the 107th section of the Doctrine and Covenants, and there find enumerated the duties of the various organizations of the priesthood. In the 99th verse, we find the following:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

Two principles in that admonition stand out as the duty of the officers to whom this revelation was given: first, to learn—to know what one's duty is; and second, to act in all diligence in the performance of duty.

To know one's duty, to learn the truth, is the duty of every member of the Church, of every man and woman in the world.

All mankind, I believe, are being impelled, lifted upward by that Spirit which makes them desire the truth.

There is a natural feeling which urges men and women toward truth; it is a responsibility placed upon mankind. That responsibility rests upon members of the Church in a greater degree than upon their fellowmen.

There is no one great thing that we can do to obtain eternal life, and it seems to me that the great lesson to be learned in the world today is to apply in the little acts and duties of life the glorious principles of the gospel. Let us not think that because some of the things we have heard during this conference may seem small and trivial, they are unimportant. Life, after all, is made up of little things. Our life, our being, physically is made up here of little heartbeats. Let that little heart stop beating, and life in this world ceases.

The great sun is a mighty force in the universe, but we receive the blessings of its rays because they come to us as little beams, which, taken in the aggregate, fill the whole world with sunlight.

The dark night is made pleasant by the glimmer of what seem to be little stars; and so the true Christian life is made up of little Christ-like acts performed this hour, this minute, in the home, in the priesthood quorum, in the organization, in the town, wherever our life and acts may be cast.

In an article written at 88 years of age by Dr. Harry Emerson Fosdick, New York City's Riverside Church minister, author of 35 books, and known nationwide for his Sunday broadcasts and his dauntless dedication of his own life to the brotherhood of man and the Fatherhood of God, when asked, "Isn't it hard to believe there is a moral order in the universe when we look around us today?" he said, "No harder than it always has been. There never were any 'good old days.' The tragedy of the human

heart has been the same since time began—the tragedy of man's blinding self-concern that prevents him from accepting God's ways.

"In this world if we want physical results, we must fulfill physical conditions. If we want spiritual results, we must fulfill spiritual conditions. This is the law of life, and it is both stern and magnificent. Modern religion says: Go out in God's world and fulfill His conditions. If you want health, fulfill the conditions of health—physical, mental, and spiritual. What a man sows he indeed reaps. Sow friendliness and reap friendship. Sow selfishness and reap an enlarged life. Sow goodwill and reap a better world for our children. Sow worship—the uplift of the heart toward the Highest—and reap openhearted responsiveness to things Eternal." (*Reader's Digest*, October 1966, p. 71.)

God help us and all the world to sense the reality that the gospel of Jesus Christ is established among men, and that through obedience to it the Fatherhood of God and the brotherhood of man may be realities to every mother and father, every son and daughter. God hasten the day when that testimony will be real in every heart.

Throughout this conference you have heard testimony from men who, with tears in their eyes, if you were close enough to see, their lips quivering with emotion, testified that they know that God lives, that Jesus is the Christ, and that the Father and the Son appeared to the Prophet Joseph Smith and gave instructions about organizing Christ's Church; and that Peter, James, and John, who held the authority from the Christ himself, gave that authority in this dispensation; that the Melchizedek Priesthood was bestowed upon the Prophet Joseph and Oliver Cowdery; that John the Baptist, who baptized Jesus Christ, bestowed the Aaronic Priesthood.

You know that, and you know these men who have given you their testimonies during this conference. I give you my testimony that God lives; that he is close to us; that his Spirit is real; that his voice is real; that Jesus Christ, his Son, stands at the head of this great work; and that no matter how much of the atheistic philosophy takes hold of the blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I, and all true members of The Church of Jesus Christ of Latter-day Saints, have the responsibility to declare that truth to the world; and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil

men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from the things of the world.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of those things—the evils of the world—and to "flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22.)

Purity of heart! Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members. It is then that the testimony of Jesus abides in the soul and strength comes to each individual to withstand the evils of the world.

It is the responsibility of every member of the Church to preach the restored gospel to every nation, kindred, tongue, and people, that the evils of the world may be met by the counteracting forces of truth.

When do temptations come? They come to us in our social gatherings; they come to us at our weddings; they come to us in our politics; they come to us in our business relations; on the farm, in the mercantile establishment. In the dealings in the affairs of life we find these insidious influences working; and it is when they manifest themselves to the consciousness of each individual that the defense of truth ought to exert itself. There may never come a greater opportunity to defend this Church.

When that still small voice calls to the performance of duty, insignificant though it seems, and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

It is the unseen influence at work in society that is undermining the manhood and womanhood of today. It is these unseen influences that come from the world that overcome us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of

defending the Church of Jesus Christ. This is an individual work, and what the individuals are, that the aggregate is.

God bless you, my dear fellow workers. Bless you in your homes. Make your faith shown by your works in your home. Husbands, be true to your wives, not only in act, but in thought; wives, be true to your husbands. Children, be true to your parents; do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more than they do. Girls, follow that sweet mother and her teachings. Boys, be true to your fathers, who want happiness and success for you, which come only through living the principles of the gospel. Strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show by your faith and acts in everyday life what you really are.

To no other group of men in all the world is given a better opportunity to serve mankind than that which is afforded the elders of The Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is a joy, and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellowmen in love. You are true followers of the Master, for to those who have the Christian faith, the most sublime of all teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, the Lord came to dwell among us in the form of man, and was willing to make himself known by this simple, though glorious, principle—love.

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. "... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . thy neighbour as thyself." (Matt. 22:37, 39.)

God bless the elders and the sisters who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are!—our teachers, followers of the true Redeemer, our Lord. There is nothing greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said:

"And if it so be that you should

labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

God bless you men of the priesthood. May you hold it in dignity and righteousness that comes from within, not from without. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he is conscious of his actions and words under all conditions.

God bless our friends who are contributing to the advancement of this great Church. We are grateful for their friendship and goodwill.

God bless us that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ, to be kind to our families and to our neighbors, to be honest in all our dealings so that men, seeing our good works, may be led to glorify our Father in heaven.

I leave my blessings with you, with the sick and afflicted, with our men in the service, and with our missionaries scattered around the world. I pray that God's protecting care will be with them wherever they are.

God bless you officers and leaders, stake presidencies and bishoprics, of the Church. May the love of the Redeemer be in each heart, and that means that the love will be expressed in serving one another.

God bless these brethren of the General Authorities for their devotion and untiring efforts in furthering his work on earth. May they be blessed with increased health and strength to carry on their great responsibilities throughout the world.

I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored through the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the meridian of time.

I bear this testimony as we part this afternoon, and pray the blessings of the Lord to be upon each of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the name of Jesus Christ. Amen.



WOMAN IN A MAN'S WORLD

One of the nation's most knowledgeable experts on business is a woman . . . Sylvia Porter. She is highly-respected for her astute reporting and analysis and she has accurately forecast many trends.

Read her column regularly on the business pages.



DESERET NEWS

Financial security for your future... and theirs

Brigham Young University announces a tax-planned giving program for your estate that allows:

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- Charitable tax deductions
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write University Development
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UNIVERSITY**
Provo, Utah 84601.

The Presiding Bishop Talks to Youth About



GOALS GOALS

● William George Jordan has said, "Man has two creators, his God and himself. The first Creator furnishes him the raw materials for his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

Since you and I are here to make something of ourselves, the question arises, What? What will I make of my life? In considering this most basic and vital question, we must focus on our goals and objectives for life. Goals are basic to success; in fact, they are the very substance of success. Without goals, life becomes as a raft set adrift in a maze of cross-currents.

As one person has so well stated, "If you don't know where you are going, it doesn't matter which road you take." This should be a timely warning to youth who have adopted the "I don't care" attitude. Young people, and particularly bearers of the priesthood of God, need to commit themselves to the achieving of worthwhile goals. Goals provide direction and purpose.



Unless direction is given, thoughts and actions dwindle into meaningless exercises. What a great contribution to world exploration it was when sailors found that they could determine direction by using the North Star. The sea, which had formerly been a treacherous foe, became a valuable means of transportation with the stars to give direction.

In Chinese history, we are told, in the 64th year of the reign of Hwang-ti (2634 B.C.), the emperor Hwang-ti attacked one Tchi-ysoo on the plains of Tchou-lou. Hwang-ti soon became confused by a thick fog raised by the enemy. But he constructed a chariot (Tchi-nan) to point south, thus distinguishing direction. Once his army had regained their direction, they were able to pursue Tchi-ysoo and take him prisoner.

Many a life is left wandering aimlessly in the "fog" simply because it has no direction, no goals.

In considering goals, it is well to keep in mind that there are two very important types of goals—short-range goals and far-reaching goals. To illustrate the importance of this distinction, let's suppose our goal is building a home. Even though we have set our goal, it will never be accomplished without some short-range goals, such as, "Today we'll dig the basement," "Tomorrow we pour the foundation," and so forth, until our short-range goals are actually consummated in our gaining our far-reaching objective. As another illustration, an Aaronic Priesthood bearer may have a mission as his long-range goal. He must have as day-to-day goals those things that will prepare him for a mission: honoring his priesthood, studying the scriptures, living a clean life.

While it is important to realize that future objectives are only reached by the meeting of short-range goals, the importance of not sacrificing long-range goals for day-to-day gratifications must not be overlooked. Solomon, once a great and wise king, bartered long-range goals for the pursuit of lesser goals and carnal-minded gratifications. Esau also sacrificed his long-range opportunities and objectives for the short-range goal of gratifying his hunger.

With both long and short-range goals being vital to a successful life, it seems appropriate to ask, "Which goals would provide the greatest satisfaction?" The answer to this query unveils one of the great aspects of the gospel. The gospel itself is, in reality, a program of goals provided by the Lord to assist us in gaining the greatest satisfaction and success possible. Of course, the great long-range goal of this life is exaltation in the celestial kingdom. And while this objective is in some respect beyond our ability to comprehend, the short-range objectives that culminate

in this great achievement are defined clearly by the gospel. These intermediate goals include baptism, receiving the gift of the Holy Ghost, ordinations to the Melchizedek Priesthood, temple marriage, and so forth. Each of these intermediate goals requires that certain day-to-day objectives be met, such as personal worthiness, fulfillment of priesthood assignments, and studying the scriptures.

While the gospel provides the goals that will make life successful, they are of no use unless each individual personally commits himself to the achievement of these objectives. We're not speaking here of a weak "I'll try," but rather a commitment of the force which Job demonstrated when, in the midst of his suffering, he cried out in reaffirmation: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.) Young people today need greater commitment to living the principles of the gospel.

President McKay has stated, concerning this period of time and the need for people to commit themselves to the goals of righteousness, the following:

"It seems to me that never before have the forces of evil been arrayed in such deadly formation as they are now. Few will question the fact that we are living in critical times and that many people have lost their moorings and are being . . . tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) Satan and his forces are attacking the high ideals and sacred standards that protect our spirituality, and, as one of our brethren just recently stated, 'He encompasses us round about by encircling us with allurements and temptations which already have destroyed high standards among many people of the world, and by which he now hopes to infiltrate our ranks.

"By making sin popular with the world, he hopes to make it equally popular among us.

"In the world about us, high standards are falling, and lower ones . . . are being set up. Some efforts are being made toward no standards at all.'" (*The Improvement Era*, June 1967, p. 23.)

May you youth, and particularly you who bear the Aaronic Priesthood, begin now and set high worthy goals, that you with the Apostle Paul can say, ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.) ○

The LDS Scene



Temple Annex Dedicated

President Hugh B. Brown recently dedicated the Salt Lake Temple annex. The annex, under construction from August 1962 to March 21, 1966, has been in use for over 20 months. Granite from the same quarries that produced stone for the Salt Lake Temple was used. The annex permits more temple work to be done by more members with greater dispatch and comfort.



Last Surviving Immigrant Pioneer

Sister Hilda Anderson Erickson, last living immigrant pioneer who crossed the plains before the coming of the railroad

to Utah, recently celebrated her 108th birthday. Born November 11, 1859, in Ledsje, Sweden, Sister Erickson crossed the plains by ox team, walking most of the way. With her husband, John, she was called in 1883 to a mission to the Indians in western Utah, where she has lived most of her life. She was widely known in early days as an obstetrician and dentist. Although confined to a wheelchair, she is of an alert mind and memory and claims that "teenagers today are just as good as when we were young."



California Colonization Memorial

Bishop Robert L. Simpson of the Presiding Bishopric recently dedicated a replica of the Seagull Monument in Green Acres Park near San Bernardino, California, to commemorate the role Mormon pioneers played in colonizing San Bernardino Valley. Participating in the project were Rialto, San Bernardino, Mt. Rubidoux, and Arlington stakes.

Sunday School General Secretary

Jay W. Mitton, University of Utah law student, has been appointed Deseret Sunday School Union general secretary. Brother Mitton is charged with supervising the departments in the Sunday School office, serving as liaison for Sunday School general board committees, and executing the decisions and

policies of the general superintendency.





On Nationwide Radio Network Series

For the second consecutive year, Brigham Young University's "Speaking of Music" will be carried throughout America over ABC Radio network. The program, featuring BYU instrumental and choral organizations, such as the A Capella Choir pictured above, will continue for 26 weeks—December 3 through May 26, 1968, on Sunday afternoons. More than 200 stations carried the program last year.



Scholar in Ghana

Dr. Virginia F. Cutler, former dean of the College of Family Living, Brigham Young University, is establishing a home science program at the University of Ghana in Africa. Sister Cutler previously fulfilled similar appointments in Thailand and Indonesia.



Ricks President Honored

President John L. Clarke of Ricks College, two-year Church college at Rexburg, Idaho, eyes trophy presented to him at Kappa Kappa Psi national college band convention in Dallas, Texas. The honor was in recognition of President Clarke's "outstanding contribution to band programs in small colleges the past 15 years."

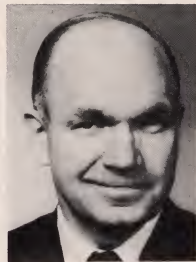
National Research Award

Dr. Harold T. Christensen of Purdue (Indiana) Ward and former head of the sociology department at Purdue University has been awarded the Burgess Award by the National Council on Family Relations, given yearly to the most outstanding study dealing with the family. Brother Christensen was cited for "overcoming limitations of interviews and questionnaires in obtaining valid information" in certain kinds of studies, and for his research, which has "inspired and affected the professional work of every serious student of the family." Brother Christensen's text, "Handbook on Marriage and the Family," is regarded as one of the major reference works in the field.



Long Beach Naval Shipyard Commander

Captain C. Monroe Hart has been appointed commander of the Long Beach Naval Shipyard in California. Brother Hart, recently released from the Napa (northern California) Stake high council, holds the Legion of Merit for his contributions in the design and development of the Polaris submarine. A graduate of the U.S. Naval Academy, Massachusetts Institute of Technology, and the U.S. Naval War College, Elder Hart yearly will oversee approximately \$100 million in industrial work on naval ships and an additional \$89 million attendant to his duties as supervisor of shipbuilding.



Best of Movies

By Howard Pearson

● With this issue of the *Era* we note with sadness the end of an era in the movie industry—the exhibition of the last of the films personally produced by Walt Disney.

The final two are *Jungle Book*, a full-length animated feature inspired by Rudyard Kipling's "Mowgli" stories, and *Blackbeard's Castle*, a comic pirate story starring Peter Ustinov.

With *The Happiest Millionaire*, which has been reviewed in a previous issue of the *Era* and which is just now going into release in major cities, the above two pictures constitute the final personal output of Mr. Disney. He had purchased many books and stories or taken options on them and some were in various stages of preparation when he passed away. But those that are released from now on will not bear the final imprint of Mr. Disney.

We can be happy for the above three pictures. They represent Mr. Disney's remarkable creative talents at their best. *Jungle Book* should appeal to adults who remember the classical Kipling stories; and they should like the actors who give voice to the cartoon characters. Likewise, the cartoon characters, beginning with the small boy, Mowgli, who grows up in the jungle, should appeal to children of all ages.

The characters are Bagheera, the panther; Shere Khan, the tiger; Kaa, the python; Colonel Hathi, the elephant, and his parade of pachyderms; Baloo, the no-account bear; King Louie, the ape who guards the jungle ruins; and a few other assorted animals.

All are given human characteristics in the Disney manner. Even the snake is not objectionable. Voices are by Phil Harris, Louis Prima, George Sanders, and Sterling Holloway, and there are some wonderfully charming songs by the composers of the music for *Mary Poppins*. It's all a pure delight, as little Mowgli is taken under the protective care of the different animals until he finally winds up at the jungle home of humans.

Blackbeard's Ghost represents Disney's hokum. This stars Peter Ustinov as the ghost of an old pirate who is accidentally summoned back to his old haunts by Dean Jones, who has been hired as track coach of a small college.

Dean and his girlfriend seek to help save a home for old ladies who have been threatened with eviction by a group of gamblers. Through helping Dean's woebegone track team win a regional title, the ghost is able to accomplish a good deed that will let him leave the earth again. How he does it makes for tricks reminiscent of Disney's *Flubber* and *The Absent-Minded Professor*.

And finally we come to *The Happiest Millionaire*, which we reviewed earlier. It is a delight, with Fred MacMurray, Tommy Steele, Greer Garson, John Davidson, and Lesley Ann Warren and several character actors who over the years

have sparkled in Mr. Disney's pictures. The film has some humor and pathos and the marshmallow lightness and simplicity that will make Mr. Disney's films live. There are, however, a number of scenes that involve smoking and drinking, which may lessen the luster of the film for some families.

Other movies we believe most families will find entertaining are *Thoroughly Modern Millie*, which must be taken as a musical spoof on the 1920's to be enjoyed to the fullest; *To Sir, With Love*, starring Sidney Poitier in the heart-warming story of a schoolteacher in a deprived neighborhood in London; *A Midsummer Night's Dream*, Shakespeare play presented as a special attraction on film by the New York City Ballet; *Sullivan's Empire*, which relates the hazards faced by three brothers who search for their millionaire father whose plane has crashed in the Brazilian jungle; *Gentle Giant*, an Ivan Tors production about the love of a boy for a giant bear in the Everglades of Florida; *In the Heat of the Night*, starring Sidney Poitier and Rod Steiger in an ironic comedy-drama with a racial theme; *Palaces of a Queen*, a documentary on the palaces of Queen Elizabeth II and of the wealth in jewels and paintings contained in them; and *The Taming of the Shrew*, an expertly rendered film version of the Shakespeare play. ○

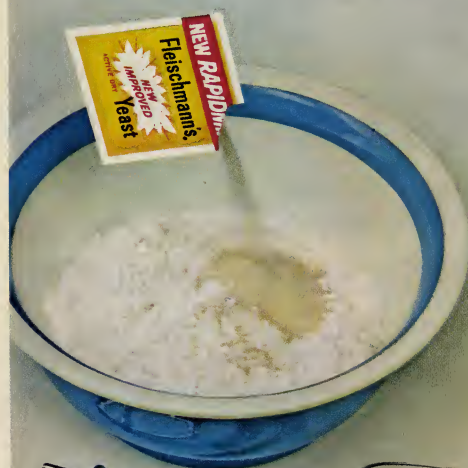
Why She Liked Christmas

By Grant D. Morse

"What did you like about Christmas?"
The first grade teacher inquired.
Most gave the usual reasons
Why they had been inspired.
But one of the little girls gave
A reason an angel might covet:
"Of all the things about Christmas,
I like the happiness of it."

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the *Era*. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

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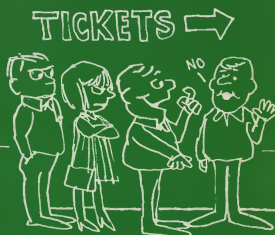


4

Today's Family

By Florence B. Pinnock

Light



5



6

a Tall
Candle

Illustrated by Dale Kilbourn



7



8



9



10

● Christmas morning a colorfully wrapped package has your name on it and your anticipation is acute. The bow is slipped off and the paper is carefully folded back. The box is opened and there lies something you can't possibly use. Often, so it is with people. On the outside their appearance could not be improved, but let them open their mouths or let their natural actions or feelings be opened to you and something happens that you can't possibly appreciate. No kindness is wrapped up in that package—just harsh, poor manners and selfishness.

A person's true self comes out in strange ways. Perhaps you are in a large crowd and your wants become paramount to you. The crowd does not consist of individuals; you lump them all together and discard their needs and feelings and let yours take over. You push; you say rude, unkind things. You hurt people because nothing exists at the moment except your desires.

As a group we are generally known because we do not smoke or drink. Could we not add to this and be known also because we are kind, courteous, and understanding? Could we not live so the world would say, "Those people truly live by the golden rule. They are thoughtful of others; they stand and take their place in line, never crowding ahead. They see another's needs and fill them. They are refined; their language and their actions are never crude. They are not thoughtless; they stand tall because they truly love their neighbor. They find no time for rudeness; they know that busyness is no excuse for thoughtlessness."

A small child learns his basic manners in his home. Young Latter-day Saints should be ladies and gentlemen. Therefore, mothers and fathers must be true ladies and gentlemen in order to mirror the right image to their children. If a

child hears her mother speak rudely on the telephone or to a salesman at the door, in her mind she too has the right to be impolite. If a father's language is not that of a gentleman, his sons will use words that should never be uttered. If brothers and sisters are allowed to hit and scream at each other at home, then when they are outside the home they will try to convince by rudeness.

Give yourself a present this Christmas: be your very best self, considerate, understanding, and kind. Present to the world a gift of a lovely lady or a perfect gentleman. Rear your children to live by the golden rule because you have, minute by minute, day by day, and month by month, truly loved others. Think tall, speak tall, live tall, and stand on your tiptoe and light a tall candle this Christmas.

Home, Sweet Home

Carry over the thought of good manners into your home. Some night in the near future, try this quiz with your children. After every part has been discussed, spend time in role-playing. Let the children act out each situation until they become familiar with the way they should behave.

1. You are seated when your home teachers or your bishop or a woman or an elderly person enters the room. What do *you* do?

2. You are sitting on a bus when an older person enters and all the seats are taken. What do *you* do?

3. You come into church and there is an empty row; you sit down next to the aisle. What do *you* do when someone else comes to sit on that row?

4. Someone is talking when an interesting thought enters your mind. What do *you* do?

5. The line of people waiting to get into a show is long, but a friend of yours standing near the first of the line asks you to crowd in with him. What do *you* do?

6. You are at school, and you and a teacher arrive at the door at the same time. What do *you* do?

7. Your mother drops something in your presence. What do *you* do?

8. You are a boy, and when you come to the dinner table, your mother and sisters are not seated. What do *you* do?

9. You are walking down the hall at school when a woman teacher comes toward you with a heavy arm load of books. What do *you* do?

10. You are walking toward the car with your mother. As you reach the car door, what do *you* do?

Festive Desserts

The holiday season awakens the imagination for "out of this world desserts." These festive end-of-the-meal dishes should inspire such words as elegant, scrumptious, and fabulous. No ordinary layer cake, pie, pudding, or vanilla ice cream should come to the table at this time of year without embellishment. We've spent days dreaming of desserts to be served on holiday "cloud nine." Be adventurous and try at least one of these spectaculars this Christmas time.



Happiness is a Sugarplum Tree!

Bake some for the Holidays and see!

Old Fashioned Sugar Cookies

- 1 cup shortening
- 2 cups granulated U and I Sugar
- 2 eggs
- 1 teaspoon vanilla
- 4 cups flour
- $\frac{1}{2}$ teaspoon soda
- 1 teaspoon baking powder
- $\frac{1}{2}$ cup sour milk

Cream sugar and shortening. Add eggs one at a time beating in well. Add vanilla. Combine flour, soda, baking powder and blend into creamed mixture, alternately with sour milk. Refrigerate over night.

Cookie Glaze

Add 3 tablespoons of cream to 2 cups powdered U and I SUGAR and mix well. Flavor and tint with a few drops of food coloring. Spread glaze on cooled cookies. Let glaze dry. Trim droplets away from edges with a sharp knife.

How To Make Sugarplum Tree

Cut seven slices, $\frac{1}{4}$ " thick. On greased cookie sheet, shape and lay three cookie slices, overlapped slightly, for base of tree. Above them, place two cookie slices, slightly lapped. Add one cookie slice for tree top. Shape half-slice of

cookie for tree trunk and attach. Press all edges into place. Bake 400 degrees, cool and decorate.



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Pumpkin Chiffon Pie

Crust:

- 23 gingersnaps (roll into fine crumbs)
- $\frac{1}{4}$ cup melted butter
- $\frac{1}{4}$ cup sugar

Combine and press into bottom and sides of a 9-inch pie plate.

Filling:

- 1 tablespoon unflavored gelatin
- $\frac{1}{4}$ cup cold water
- $\frac{2}{3}$ cup milk
- $\frac{1}{2}$ cup brown sugar
- teaspoon salt
- teaspoon cinnamon
- teaspoon nutmeg
- teaspoon ginger
- 4 egg yolks
- $1\frac{1}{4}$ cups canned pumpkin
- 4 egg whites
- $\frac{1}{2}$ cup sugar
- whipping cream

Soak the gelatin in the cold water. Heat milk and add the next 5 ingredients. Beat the egg yolks slightly and add the hot milk mixture to them; return to low heat and cook until the consistency of custard. Stir constantly. Add the soaked gelatin and chill. When mixture begins to thicken, fold in the stiffly beaten egg whites and $\frac{1}{2}$ cup sugar. Spoon into the crust. Chill. Serve topped with whipped cream and garnished with grated orange rind.

Nut Flakes a la Mode

- 1 envelope granular yeast
- $\frac{1}{4}$ cup warm water
- 2 teaspoons sugar
- 2 cups sifted flour
- $\frac{1}{2}$ teaspoon salt
- $\frac{3}{4}$ cup butter
- 2 egg yolks
- 2 egg whites
- $\frac{1}{2}$ cup sugar
- $\frac{1}{4}$ teaspoon nutmeg
- 1 teaspoon vanilla
- $\frac{1}{2}$ teaspoon lemon rind, grated
- $\frac{1}{3}$ cup chopped nuts
- Powdered sugar

Sprinkle yeast over the warm water. Add the 2 teaspoons sugar and let stand until yeast is softened. Sift together flour and salt. Cut in butter until mixture is like corn meal. Add egg yolks and softened yeast and mix until a smooth ball is formed. Beat the egg whites until they form peaks; gradually add the $\frac{1}{2}$ cup sugar. Continue beating until stiff but not dry. Fold in nutmeg, lemon rind, vanilla, and nuts. Divide dough in half. Roll out each half into a 9x13 rectangle. Spread with egg white mixture. Roll up from the long side. Place the 2 rolls on a large cookie sheet. Make a $\frac{1}{2}$ -inch cut lengthwise down the roll. Without rising, bake immediately in a

Happiness is an Electric Dryer

375° F. oven for about 20 minutes. When still warm sprinkle with powdered sugar. Cut into 2- or 3-inch diagonal pieces and serve with a scoop of vanilla ice cream. Pumpkin ice cream is also delicious with this roll.

Christmas Cheese Cake

(serves 8-10)

Crust:

- 2 cups graham cracker crumbs
- 1/2 cup butter
- 1/2 cup sugar

Mix and press on bottom and sides of a 13x8x2" pan.

Filling:

- 2 8-ounce packages cream cheese
- 2 large eggs
- 1 cup sugar
- 1 teaspoon vanilla

Beat together in a small bowl till smooth. Pour into crumb crust and bake at 350° F. for about 15 minutes. Do not over bake. Remove from oven and cool. Pour over the baked cake one No. 202 can of cherry pie filling to which have been added 1 tablespoon grated orange rind and 1/2 teaspoon almond extract. Refrigerate 6 hours or overnight before cutting into squares to serve.

Peppermint Meringues

- 4 egg whites
- Dash of salt
- 1/8 teaspoon cream of tartar
- 1 cup sugar
- 1 teaspoon vanilla
- 1 6-ounce package semi-sweet chocolate chips

1/4 cup finely chopped nuts
Beat egg whites, salt, and cream of tartar until soft peaks form; add sugar gradually, beating until very stiff but not dry. Add vanilla. Fold in chocolate chips and nuts. Put a large tablespoonful on a greased cookie sheet. Scoop out the middle, leaving a good form on sides and bottom. Repeat, leaving at least one inch between each cup. Bake at 300° F. for about one hour. Do not allow to brown. Remove from cookie sheet when cold. Meringues should be crisp when cold. Serve filled with peppermint ice cream garnished with a red maraschino cherry.

Gala Dessert Ideas

Add chopped pecans to pie crust dough when making mincemeat pies.

Layer cake of different colors (white, pink, and green layers): Put layers together with whipped cream and top with



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Here's an idea! Give The Improvement Era this Christmas.

fluffy whipped cream circled with green tinted coconut. To tint sugar or coconut, use a few drops of the desired vegetable coloring and rub between fingers.

Vanilla ice cream can be glamorized by topping with different sauces. Try this new Southern Sauce: Combine 2 tablespoons instant Postum, 2 tablespoons hot water, ½ cup dark corn syrup, dash

of salt, ½ cup miniature marshmallows. Simmer 5 minutes, then stir in 1 teaspoon vanilla and ⅔ cup pecans. Serve warm.

Sauce Fluff: Mix ½ cup marshmallow cream and 3 tablespoons milk. Beat until fluffy with electric mixer. Add ¼ cup mint jelly and a few drops of green coloring and beat until fluffy. Serve over burnt almond fudge ice cream.

Garnish cranberry sherbet with green garnished coconut.

Parfaits are always spectacular. For a refreshing parfait, use alternate layers of fruit cocktail mixed with frozen pineapple juice concentrate and a layer of vanilla ice cream. Top with a green and a red maraschino cherry. For another parfait, use frozen strawberries or raspberries (thawed) mixed with whipped cream and alternate in parfait glasses with vanilla ice cream. Or use jams folded into whipped cream or into pudding and alternate with plain ice cream layers.

Ice cream is always a favorite. This make-ahead dessert can reach great heights: Form balls of vanilla ice cream, using melon ball cutter. Working quickly, roll balls in chopped salted nuts, dip in chocolate sauce, and re-freeze.

Ambrosias are always refreshing. Try combining pineapple tidbits, tiny marshmallows, and drained maraschino cherries with whipped cream; garnish with toasted slivered almonds. Or combine ½ cup ginger ale, ½ cup sugar, ¼ teaspoon cinnamon, and 1 teaspoon lemon juice; pour over wedges of pineapple, peeled and sectioned oranges, and halved grapes. Or boil for 5 minutes 1 cup water and 1 cup sugar and pour over ½ cup well-chopped mint leaves; add juice of 1 lemon and juice of 2 oranges. Chill and pour over a mixture of fruit (delicious over melon balls).

An easy quickie that's also glamorous: Follow directions for chocolate Whip and Chill made with rich milk. Garnish with chocolate curls and toasted almonds.

A tart that will become a habit: Melt ½ pound vanilla caramels in 1 cup milk in top of double boiler, and add ½ teaspoon salt. Soften 1 envelope unflavored gelatin in ¼ cup water. Add to melted caramels and chill until it mounds slightly. Fold in 1 cup whipped cream, ⅔ cup chopped pecans, and 1 teaspoon vanilla. Fill tiny tart shells and garnish each tart with a pecan half.

For garnishes try using: **Frosted Grapes**—Dip washed grapes into slightly beaten egg whites, then coat with granulated sugar. Place on waxed paper to dry. **Crystallized flowers**—Wash fresh rose petals in sudsy water and rinse well. Dip each petal into beaten egg white. Shake granulated sugar on the petals and dry on wax paper. Violets and other blossoms may be used this way to garnish desserts. **Miniature fruit** is attractive as a garnish. Blend 1 teaspoon almond extract. ¼ cup cream cheese, and 2 cups sifted powdered sugar. Mold into ball and divide into 3 parts; tint one yellow, one red, and one orange. Form into fruit shapes, using cloves as stems. Bananas, oranges, and strawberries may be molded. Use your imagination! ○



Richard L. Evans

The Spoken Word

to remember . . . to forget

One morning there came into my mind an old Sunday School song, one I had not sung or heard since early youth. Where had it been in memory? How and why did it come back to mind? We marvel at computers as if they were superhuman, but how much more marvelous is the mind of man: infinity; immortality; the limitless nature of man—and the limitless, infinite nature of the Creator who made the mind of man! "The memory of an individual is written in indelible script in space and time,"¹ Gustaf Stromberg, scientist, searchingly said. We sometimes forget names, forget many things, and then something brings them to mind, as if ineradicable. This perpetuation of impressions suggests that we not only ought to store our minds with truth, with useful knowledge, with wholesome and happy memories, but we ought also to avoid storing them with evil, with low and vulgar thoughts or stories, with unworthy sights and scenes. We ought not to seek out the sordid side of life, for we never know when the mind will bring something into present awareness, and it is sometimes more difficult to forget than it is to remember. This suggests also that parents should give children wholesome, happy memories; that mealtimes should be times of constructive, pleasant conversation and not for punishment or critical or unkind comment; that homes should leave happy memories that will always bring to mind thoughts of love and loyalty. This suggests also that we should study and learn and read out of the best books, and look for the best in literature, and not read cheap or smutty writings, not spend time on the filthiness that is too often put into print, which downgrades the minds and morals of men. Memory is wonderful, the mind of man is marvelous—the mind of God and his purpose, more so. And "if there is anything virtuous, lovely, or of good report or praiseworthy, we [should] seek after these things,"² and be as wisely selective as we can in the memories we make for ourselves and for others also. We should remember that it is sometimes more difficult to forget than it is to remember.

¹Dr. Gustaf Stromberg, *The Soul of the Universe*.

²Article of Faith 13.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 1, 1967. Copyright 1967.

The Church Moves On

September 1967

29 With President David O. McKay giving a brief personal word of greeting, the 137th semiannual general conference of the Church began this morning in the Salt Lake Tabernacle—the centennial conference for the building.

Elder Alvin R. Dyer was sustained as an apostle at this afternoon's session. Also named were 69 Regional Representatives of the Twelve, who will assist in the work of the Church.

George Richard Hill was sustained as second assistant general superintendent of the Young Men's Mutual Improvement Association, succeeding Carl W. Buehner.

Missionary reunions were held throughout the city this evening.

30 General conference sessions continued today.

For the general priesthood meeting, leased telephone wires took the proceedings to some 502 locations in the U. S. and Canada. Tapes were made for distribution to groups not able to join this wire network.

The appointment of Jay W. Mitton

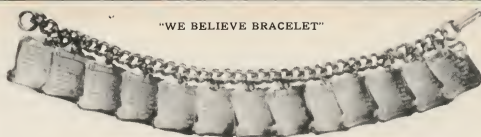
Lonely Hills

By Thelma Ireland

*'Tis night upon the Jordan hills;
I hear a weary donkey bray,
A startled dog's defending bark,
A nervous cock who thinks it's
day,
A car horn's urgent, raucous
warning,
A distant drum, the Dabke beat,
An infant crying in his crib,
A baby lamb's soft, sleepy
bleat—*

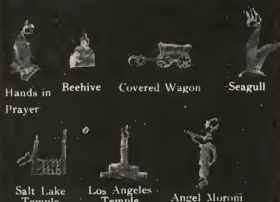
*The lonely sounds of lonely hills.
From these I soon will part
And find the only loneliness
Is but within my heart.*

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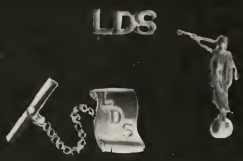
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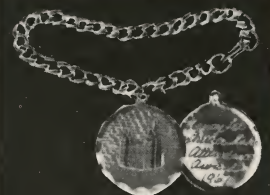
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as general secretary of the Deseret Sunday School Union was announced. Elder Mitton, former assistant secretary, succeeds the late Richard E. Folland.

The appointments of Mrs. Jayne B. Malan and Mrs. Glenna M. Hansen to the general board of the Young Women's Mutual Improvement Association were announced.

The appointments of Mrs. Florence

R. Lane and Mrs. Virginia C. Bryner to the general board of the Primary Association were announced.

Other missionary reunions were held this evening.

October 1967

1 The semiannual conference of the Church closed today. This was the first conference to be telecast in color,



Richard L. Evans

The Spoken Word

keeping things too closely

In some situations a person may keep things too closely to himself. It helps to have someone to talk to. And those who too much withdraw themselves from loved ones and trusted friends likely aren't as safe as they should be. We turn briefly to several sides of this subject: First, a person may have knowledge that should be shared with others, but keeps his knowledge too much to himself. There is no product or process or idea, however good, that will sell or receive acceptance without communication and understanding. Nothing can receive acceptance unless someone knows about it. Whatever is good, worthy, virtuous, and beneficial to health and happiness should be communicated and shared. Second, there may be some things that should be confided, communicated, to help us understand our loved ones—or to help them understand us. With a too uncommunicative nature, a person is likely to brood in lonely silence, when by talking things out, by confiding, a question, a problem, or a long-felt hurt or heartache could be cleared. Now as to problems and symptoms that we may have, or even may imagine: We shouldn't just sit and do nothing, and worry and brood about them. We should consult competent counsel, not quackery, not those of questionable competence, but the best, and get facts out in the open. Men die from things that could have been cured if they had only confided in those who are professionally qualified. And now another side: Sometimes people lose their savings, their solvency, by relying on those who are incompetent, or those who by sharp practice would separate them from their money, and thus they suffer losses they would likely have been spared if they had consulted responsible people. The failure to counsel and communicate often invites being preyed upon. We all need help and counsel; we all need to talk at times to competent and trustworthy people and not go silently, secretly, blindly, blunderingly, in error, in ill health or heartache. We need to bring facts out into the open, and then do the best that can be done.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 8, 1967. Copyright 1967.

with some 200 stations broadcasting all or part of the sessions.

Sessions of the Deseret Sunday School Union conference were held, with some departmental sessions following the general conference, and the general session in the evening.

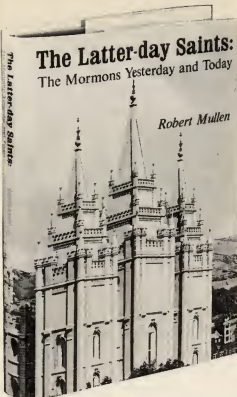
8 New stake presidencies: President Douglas Hill Smith and counselors Arvel Robert Milne and Ray Clawson Johnson in the Hillside (Salt Lake City) Stake; President Blythe Maynard Gardner and counselors Desmond Orin Larson and Paul Hampton White in the Sevier (Utah) Stake.

15 New stake presidencies sustained: President Charles F. Dana and counselors Malin W. Lewis and Harold F. Western, Phoenix (Arizona) Stake; President George C. Reimschuessel and counselors Ivan J. Bamrough and Howard L. Bott, Roy (Utah) Stake; President J. Lorenzo Smith and counselors Robert R. Barrus and Harold W. Richmond, New Jersey Stake; and President Clarence D. Samuelson and counselors Orland Call and Russell L. Davis, Bountiful (Utah) North Stake.

18 Elder Antoine Ridgeway Ivins, 86, senior president of the First Council of the Seventy since December 13, 1963, and a member of that council since 1931, passed away at 7:05 p. m. Funeral services were to be held in the Assembly Hall October 20.

20 The First Presidency announced the appointment of Joe E. Whitesides as a mission president, with his field of labor to be announced later. President Whitesides is currently serving as first counselor in the Parleys (Salt Lake City) Stake presidency.

21 The appointments of Stephen R. Covey, Frank H. Brown, Vaughn J. Featherstone, and Ara O. Call to the general board of the Young Men's Mutual Improvement Association were announced.



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is available at most booksellers.

 **DOUBLEDAY**

fill a much-felt need in this work. I hope you have many other countries lined up for additional articles in this series. I have only one question: When and how will these charts be made available for genealogy classes?

Daniel R. Ward
Florissant, Missouri

Reprints are available for 15c a dozen. Order them from the Genealogical Society, 107 South Main, Salt Lake City, Utah 84111.

Fish-Eye Lens Photography

I recently was rereading the June issue of last year and enjoyed your pictures of general conference taken with a "fish-eye" lens. Photography is my hobby, and although I'd seen pictures taken with this type of lens before, I hadn't been impressed. Your pictures changed my mind and gave me a new insight into photography. Having seen the familiar sights of Temple Square depicted through the "fish-eye" lens, I could then appreciate it and the potential it has in photography. Now I want one for my own camera.

Ron A. McKune
San Francisco, California

From Vietnam

I have never written for the sake of publication before, so this may be a bit awkward, but I thought it would be of interest to young people of the Church and especially for young men entering the armed forces. I am presently serving as a warrant officer and combat pilot with a helicopter company operating out of Camp Halloway near Pleiku. Since I have been "in-country" about five months, there have been all manner of experiences to really let a person see how war and civil strife can bring a country and a once proud people to utter ruin and complete poverty. I have seen our young men die in the mud and rain fighting for what they believed in. American youth have been called lazy and unfit, yet these "lazy" American youth are the same ones who rush machine gun emplacements without any fear at all, it seems, and then continue on afterward as if nothing had happened. I spent two years in England teaching the gospel to the British people, whom I love very much, and I am very proud of the faith of our own American youth. Although there are not enough chances to attend services, I am impressed by the way our boys attend field services whenever we fly the chaplains out to their companies in the jungle on Sunday. Proud am I that I have my faith and belief, as it makes the time seem more worthwhile and the blessings greater. I hope all young Latter-day Saints everywhere, whether in the armed services or not, will remember the great blessings they have in their membership, and if they haven't been very active, that they will be so, and will find others who have the same problems, and will seek good companionship.

Douglas M. Drury
Vietnam



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USE THE
HANDY COUPON
ON PAGE 127
TO RENEW YOUR
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ERA FOR A
FRIEND

These Times

God Is *Not* Dead

By Dr. G. Homer Durham

President, Arizona State University

●The opinion among some that "God is dead" should come as no surprise, for those who feel this way usually have reference to the concept of Deity as it has come down through centuries of tradition. Filled with myth and superstition, the concept of God in historic Christianity, for example, has been one that defies common sense and scientific thought. Beginning with the revival of learning and the rise of universities in Western Europe, thoughtful men began to see little relationship between the God revealed in the Old and New Testaments and the notions set forth in the various creeds that had emerged since about the fourth century A.D. Only in some of the notable paintings of the Renaissance and thereafter did the warm, personal conceptions of God the Father, Jesus Christ the Son, and occasionally some pictorial reference to the Holy Spirit (usually in symbolism) continue to "live."

Inquiry as to the nature and character of God, according to Joseph Smith (1805-1844), is the most important question a human being asks. He said on one occasion: "I want to ask . . . every man, woman and child, to answer the question in their own heart, what kind of a being God is?" Also, he said, "If men do not comprehend the character of God, they do not comprehend themselves." (*Teach-*

ings of the Prophet Joseph Smith, p. 343.)

Joseph Smith discovered early the answer to his own satisfaction. In the last year of his life, at a meeting in the grove east of the Nauvoo Temple on June 16, 1844, he said: "I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods." (*Documentary History of the Church*, Vol. 6, p. 474.) He also taught that these Gods operated and conducted themselves according to law, in a universe predicated upon law (D&C 93); that man was also in the beginning with God; that God was a God of truth, order, justice, mercy, and love, sustained by these laws, and not capricious, arbitrary, and whimsical in nature, judgments, or actions.

Science, universities, schools, and the growth of knowledge have been the great forces and allies working toward the establishment of such concepts, replacing ignorance and superstition. The invention of printing in 15th century Europe did two things in this regard: (1) It made possible the printing and diffusion of the scriptures, which speak more clearly than tradition in revealing the nature

and character of God; (2) It made possible the wide diffusion of the carefully nurtured revelations of the new scientific knowledge. Today men fly, talk to each other across space, transmit their images, and do many things that were formerly thought impossible. Knowledge sustains the aircraft, conveys the sounds and sights from telecommunications. The same knowledge, applied to the outworn superstitions and myths so widely held among men, will not sustain those superstitions and myths. So, some among us proclaim that "God is dead."

They are right, as far as their knowledge and their investigation of many prevailing doctrines and concepts are concerned. This does not mean that the true and living eternal God is dead. It only means that the God they were taught about in childhood, and in some traditional doctrinal statements, is dead, as Joseph Smith's revelation also indicated.

It is only natural that some scholars, scientists, and students on contemporary campuses continue to make the same discovery. They cannot be blamed for so finding. If a careful observer looks into a dark house and sees only darkness, it would be dishonest for him to say he saw light. Many who are seeking for God directly, and many, not seeking him but forced by findings available to them, draw the same conclusion when looking into the accumulated superstitions and myths that have encrusted revelation.

The need for restoration and the evidence of its importance are clearly demonstrated. The discovery by some that "God is dead" marks the dead-end, logical result of what Elders James E. Talmage, B. H. Roberts, and other scholars called "the great apostasy." It does not mark the end of religion nor of

apostasy," the author claims.

theological inquiry. It represents and marks opportunity for continuing the search for truth, and for the reinstatement of concepts that clearly warrant faith and intellectual support of men and women of integrity.

Readers of this column should probably be among the last to be alarmed by a report that so-and-so in the world of science has discovered that "God is dead," or that a thoughtful worker in some phase of contemporary religion has so concluded. A god that cannot talk, be seen, nor exist in space, who is everywhere and nowhere, certainly cannot exist in the rational mind. Therefore such a "god" is dead and warrants replacement.

The real cause for alarm in the announcement that "God is dead" exists in the possibility that the quest that led to that conclusion will end there. Fortunately, that is not the nature of science and of scientific enterprise. In this respect again, the universities and colleges of the land, at least those imbued with the deep scientific spirit, function as perhaps the best existing ally for the eventual growth and development of religion based on verity; for science in the end, as with the gospel, permits nothing to stand as truth except it can bear the tests of continued investigation and durability. Science, like the scriptures, declares with Paul: "Prove all things; hold fast that which is good." (1 Thess. 5:21.) Or, in poetic terms with Tennyson and of the Psalmist:

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."
(*In Memoriam*, CV.)

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Ps. 19:1.) ○

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End of an Era

A kindergartner, carefully instructing his pre-school brother in his own version of "We Wish You a Merry Christmas," sang happily, "Good tidings we bring. . . ."

—Submitted by Val C. Wilcox, USAID, APO New York, N.Y.

Nothing can bring a greater feeling of joy and peace and satisfaction and security to us than to know that God is present and interested in us.

—President N. Eldon Tanner

Printed in a church bulletin:

"We believe that the task ahead of us is never as great as the power behind us."

No trumpet-blast profaned
The hour in which the
Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that
sacred morn.

—William Cullen Bryant,
"Christmas in 1875"

By working faithfully eight
hours a day, you may eventually
get to be a boss and work
twelve hours a day.

—Robert Frost

Prayer will unlock the treasure-
house of your righteous
desires.—Elder Howard W.
Hunter of the Council of the
Twelve

*"Say!" yelled the farmer,
who owned the pond, "don't you
see that sign: 'No Fishing
Here'?" "I sure do," said the
disgusted fisherman. "The
man who printed that sign
certainly knew what he
was talking about!"*

Immanuel Kant said that the
two greatest objects in
existence were "the starry sky
above, the moral law within."
—Quoted by Gilbert Highet
in *People, Places, and Books*.

To keep from eating your words,
never say, "No child of mine will
ever act like that."

Life Among the Mormons

Relief Society

By Virginia Maughan Kammeyer

We went to work-day luncheons,
And helped ourselves to meats;
We watched the demonstrations
And tasted all the sweets.

We learned the tricks of baking
And how to fricassee;
The art of dipping chocolates
We mastered cleverly.

By mixing, tasting, sampling,
We learned to cook with pride;
And now we're very talented,
And also very wide.

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.

1968 Mexico City Olympics

Accommodations for Latter-day Saints planning to attend the 1968 Olympics at Mexico City are now available for reservation. Fifty 4-bedroom cottages with four beds to each bedroom are available at a daily cost of \$6.50 per person. The rate includes breakfast. A \$25 deposit well in advance of the Olympics is required. The major Olympic events will be held October 12-27, 1968. Bus service from the cottages to the main Olympic events will be available for \$1.50 per day. Persons interested should write: Centro Escolar Benemerito, Attn. Olympics Committee, Apartado Postal 14-181, Mexico 14, D.F., Mexico.



Let the light of love surpass
the brightness of the tree
light, for this is the
season of the celebration
in honor of Christ.
Can you even imagine
being one who saw the star
of Bethlehem?
Can you put yourself in
the shepherd's sandals
walking the road to →

Vera of Youth

*In the Midst
of Thine Heart*

December 1967

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

the manager and seeing the scene there, and believing? Or being enough of a wise man to be led by its warming rays to Christ? What a wonder!

That is our wish for you this Christmas season, that you should find the Savior and love him with all your heart, serve him with all your might, worship him and remember him always. May the magic of this season be left untarnished in your heart as the months move on. We wish for you this gift of awakening to a joy in life that is far more exciting than Christmas dawn to children.

Let's keep the season by keeping his counsel: ". . . attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart." (Prov. 4:20-21.)

The Editors





Heart of a House

So much of Christmas is wrapped up in home. It isn't what kind of house it is but more the spirit felt there. On these pages the featured house is a pioneer farm, beautifully restored by Mr. and Mrs. Lynn McGhie of Ogden, Utah. It is filled with antiques and treasured family pieces, but also it is filled

Pictured on these pages are Janna Faust, Mark McConkie, Dan Engh; Shauna, Becky, Buffy, and Lorie Paulsen; Melissa and Finn McGhie, Mr. and Mrs. Lynn McGhie.



Photos by Claudell Johnson

with a lot of heart. Guests find delight there. Some of our young readers felt this as they paid a call at Christmas and dreamed some dreams about how their very own homes will be someday. They learned that the heart of the house at Christmas is:

1. . . in the hall as friends are arriving.

2. . . on the counterpane smuggling children on the night before the Time of Too Much.

3. . . at the table spread proudly with home-baked specialties.

4. . . in the quiet corner, when that someone reads the familiar lines: "... and there were in the same country."

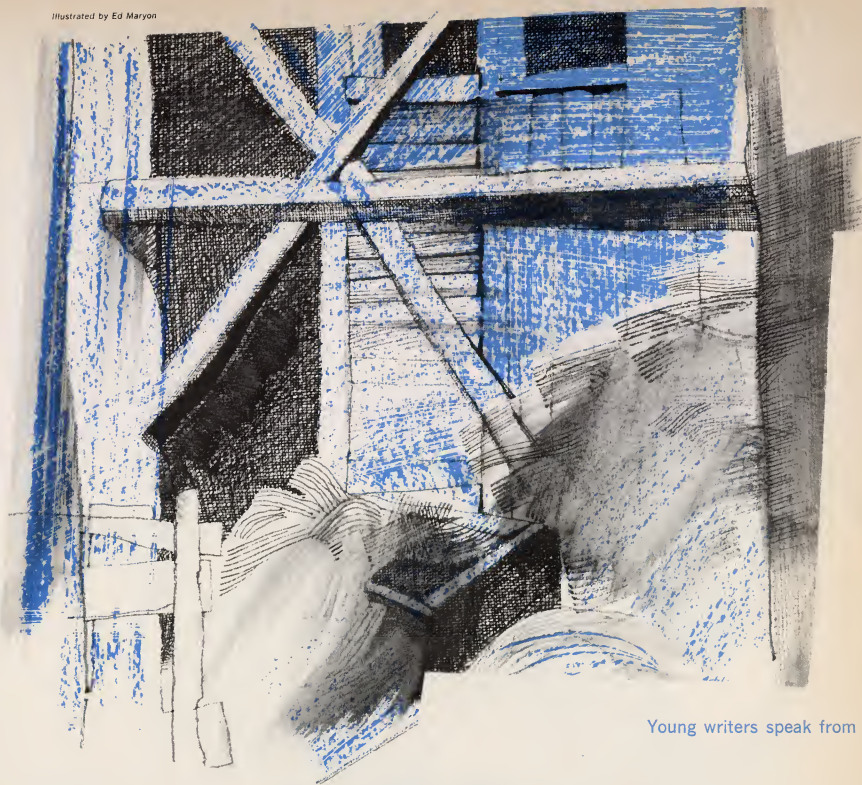
5. . . near a century-old chest, as the light put to the candles reflects in thoughtful eyes.

6. . . in the studio, where Christmases of long ago come to life with the aid of a pony puppet.

7. . . near the mantle, where the walls are decked with greens; trinkets for the tree span the years from grandmother to grandchild.







Young writers speak from their

Within My Walls

By Gary R. Hatch

● I was old—oh, so old. My walls were thin, and between some of my boards were spaces that let in sunlight by day and the cool breezes by night. My only other source of sunlight was a massive door, held on by thick leather straps.

I stood behind a stately looking inn. For this I was glad. I was embarrassed because of my undignified appearance. I was created for a lowly purpose, for I was a stable.

The time of taxation had arrived. The stately inn was packed with people. All I held were a few cows.

Early this day my master had cleaned

my floors and changed my straw. I prepared myself for the rough treatment the cattle always gave me, but to my surprise the cattle were very gentle. They all stood in one corner and ate very little of the straw. By the end of the day I still looked beautiful—for a stable.

Suddenly my door creaked open, letting in the night air, which I was trying so hard to keep out. There stood my master beside a tall, kindly looking man of those times.

"This will be fine, sir," the stranger was saying, "but we must hurry."

My master bade them good night

and left." The stranger walked to the center of my floor, followed by a small donkey, which carried a woman. The man gently placed her on my fresh, clean straw. She was beautiful, but in great pain.

That night she gave birth to a child. She gave birth to the Son of God within my frail walls.

A star, brighter than all the rest, shone down upon me, upon me and the glorious scene that was there within my walls.

Even though my position in life has been a lowly stable, I have fulfilled the measure of my creation. ○



hearts about Christmas



Rejoice, O My Heart

By Trudi Richie

me and have come to take me home. Oh, why can I not go anywhere without being followed or looked after? It was not until after the voices had overtaken me that I realized they were not looking for me at all. A little way ahead they stopped running, and their voices rose in loud, excited chatter. He had arrived, and above the noise his calm, gentle voice rose on the hot summer air toward me. I listened in the direction from which the voice came and followed it to the crowd. I hope he can see me, I thought; I know he must be near, for I can feel the peace that they say surrounds him even in the thickest crowds.

Quite suddenly I felt a strong arm about my shoulders, and a voice said, "Master, this is the blind girl of the village."

The others could have shouted and talked and drowned all other sound, but I would not have heard. The sun could have withered the desert flowers and bleached the clothes off my back, and I would not have noticed, for cool fingers lay upon my eyes. Then, for the first time in my life, I knew light and dark and the many shades between, colors that came like a revelation, forming countless patterns and figures. And I saw a man standing before me with deep, thoughtful eyes and love that radiated from him so strongly I could almost see it. Yes, I could see it. I could see.

● "He's coming," they cried. "He's coming to our village!"

"Why?" I asked. But no one heard me, so no one answered. I knew anyway. I walked toward where I heard a baby crying. "When is he coming?" I asked the mother. "Don't know—any time now," she replied, and hurried away. The smell of food led me to some people preparing a meal. "Which way will he be coming?" I asked. "From the city, more than likely," they said. "Yes, probably from the city."

If I were to walk down the city road, I thought, I could meet him before all the village folk came running to him.

How I hated to get caught in a crowd of rushing village folk, and I knew Mother would not miss me. Mother had made a new set of jugs and urns to sell, and she would be decorating them. I could not decorate pottery anyway, so there was no need for me to stay. I thought that for once I'd do something my brothers and sisters had not done. I would meet our visitor on the way, and walk beside him and talk to him, undisturbed, all the way home. So I set off.

It was not long before I heard many voices behind me. My friends, I thought; they have been looking for

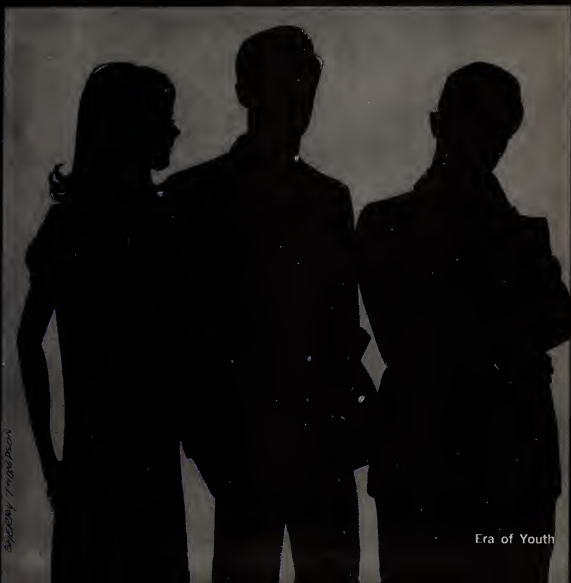


"How do you feel about
giving your heart to the Savior?"

Illustrated by Sherry Thompson

Donlu DeWitt

Somewhere one time I heard a thought that struck me square in the conscience and so stayed with me: "We are often guilty of giving the Lord only the crumbs of our energy." Many of us will be very glad to serve the Lord, even anxious—as soon as the term and finals are over, or as soon as our team takes "state" and the poster parties are over. But even if some miracle brings us to that impossible condition when we "have time," we would be at a loss as to how we should go about serving our Savior. "What on earth could he use me for?" the cynic asks. Think a minute about what he has said on the subject: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) This is what he can use





us for on earth: to do some errands. He calls it service.

Carolyn R. Gast

The total gift of our giving to the Savior is made up of small acts like:

- “lending” a dime when you know it can’t be returned.
- smiling at a perfect stranger.
- guiding a bewildered freshman to a class.
- doing the dishes when it isn’t your turn.
- picking up a crumpled bit of paper, just because it’s there.
- helping your little sister with her math when you have a history test yourself the next morning.
- holding a door for a friend.

Giving to the Savior is every time we willingly remove our selfish blinders to recognize and honor the divinity in each individual human soul.

Sullivan C. Richardson

The finest, most noble thing we can give the Savior is to serve him. The blessing to an individual is no greater for serving a man of lowly stature than for serving Christ himself. Not everyone could possibly have an equal opportunity to serve Christ personally and directly except by this provision for serving another instead. The lesson is to serve faithfully and diligently in any capacity to which one might be called, whether it be home teaching, preparing a talk, or going on a full-time mission.

Carol Yamasaki

Jesus was the eldest of God’s spirit children; he was the earthly son of God and the virgin Mary.

Thus entered the Savior of

the world, to be misunderstood by so many, loved by so few. Herod misunderstood when he sought to have Jesus killed as a political threat. The people of his town misunderstood when they rejected him because he was “just the carpenter’s son.” The Pharisees and Sadducees misunderstood. The Jews also lost the message when they searched for deliverance from physical bondage in a man who offered something far better than that—deliverance from spiritual bondage, something they couldn’t understand. They condemned him for it; he forgave them.

There were some, however, who knew him: John the Baptist knew him; Simon and Anna in the temple knew him; Peter knew him, as did those who were ready for him, the humble, the meek, the honest, and the sincere. ○

Gift from the Heart

By Donna Toland Smart

*A gift from the heart
lingers
beyond
the wrappings and ribbons
And even
beyond
the barriers of time and space,
Somehow
expanding the souls
of both
the giver who truly cares
and the gracious receiver. . . .*

For example: it's like the heart-tug of a first-remembered Christmas when the beautiful doll nestling under our tree was labeled for an older sister. This left only a vacant doll stroller for me, and the next year the most beautiful doll ever made adorned our tree—this time for me! And the giver turned out not to be Santa but a teen-age brother who had first of all noticed the disappointment of a tiny year-old sister, then remembered for a whole year, planning and saving ahead. . . .

Or the touch of security intertwined in greenbacks tucked in the branches of the tree by a father whose own security in youth was wobbly. . . .

Or the moist eye and husky voice of a father whose two little daughters took his hands in theirs and led the way to his heretofore cluttered toolroom—"Santa's workshop," they called it. For lack of money to purchase a gift, they had labored with diligence and secrecy even until Christmas eve, sweeping and dusting and organizing. . . .

Or a precious heirloom cameo for a newly married granddaughter's first baby girl, a token to foster deep appreciation for enduring beauty. . . .





Or, in the toes of stockings, sweet candies and fruit, symbols of the good things in life which parents through the passing years seek to offer their children. . . .

Or coupon books, of rare original design, with bright promises of dish washings, baby tendings, house cleanings, lawn mowings, snow shovelings, and/or with pledges of sweeter kisses and spine-cracking hugs. . . .

Or a yule log delivered with melody and cheer by cherished friends. . . .

Or a well-chosen book to intrigue the intellect. . . .

Or the accompanying note that still charms when the gift has perished. . . .

Or cheerful patience with season-charged younger brothers and sisters and season-tired parents. . . .

Or a treasure hunt for gifts, organized and directed by creative hands that also pen the clues in poetry. . . .

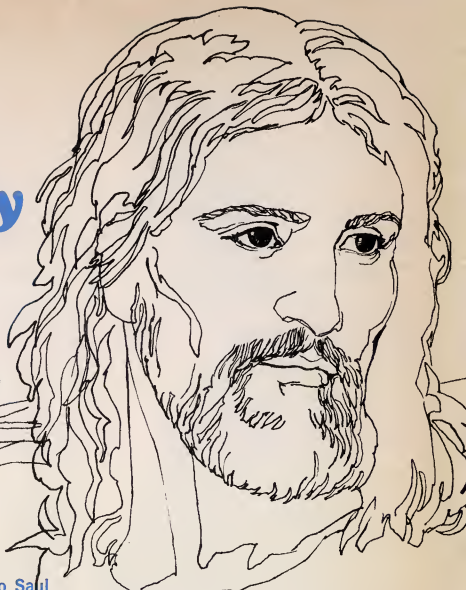
Or spontaneous, effortless, but winged words, quietly and casually spoken when most needed and least expected—"Thanks for a merry Christmas, Mother. . . ."

Or the bittersweet realization that voices now silenced, faces beyond the veil, small mannerisms and acts of love were worth more than any worldly possession. . . .

*Yes,
a gift from the heart
lingers long
and lives
to bless,
And as an oft-wafted fragrance
haunts
him who receives
And him who gives.*

Be Ready

By Marion D. Hanks



● Jesus told the lawyer that the first and great commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

"And the second is like unto it," he said. "Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.) All other commandments depend upon this.

In a generation represented by youth who refuse to whine and whimper in the face of great difficulties, who can thank God for trouble in their time if it has to come, there is great and glorious promise. But I believe the summation of the best in them, or in any of us, is in that attitude which motivated one of their number to say, "God, I am ready for you, if you are ready for me."

Have you said that, in your own way, and really meant it?

Whom Do You Hear?

The problems of our day are very great. Many of the voices we have traditionally been able to count on are silent or confused. In the world of theology and religion there is uncertainty and controversy. Faith seems to wane, spirits to sag. We worry about what men say. Perhaps it is time to cease to worry so much about what men say and ask ourselves, "What has God said?" More important than what our neighbors are doing, or what the rest are doing, is what has God done.

To Saul

Long ago there was a young man who, though "little in (his own eyes)," was chosen king of all Israel. The humble Saul was ready for God; and when the prophet of God had anointed him, he "turned into another man." The Spirit of the Lord came upon him. "God gave him another heart." While he listened to the Lord and his prophets he led with great strength. When he became willful and stubborn and rebellious he ceased to be useful and he lost his place. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (See 1 Sam. 10, 15.)

Solomon

A young man named Solomon loved the Lord and earnestly said to him, "... I am but a little child: I know not how to go out or come in." (1 Kings 3:7.) He asked God for an understanding heart that he might discern between good and bad, and he was so blessed. Only when he ceased to listen to the Lord and became a law unto himself did he lose his gift and his place.

Speak, Lord

On the other hand, young Samuel learned and remembered all his life to say, "Speak, Lord; for thy servant heareth," and became a great power for good and a chosen instrument in the hands of the Lord. (1 Sam. 3:9.)



Joseph of Egypt

Young Joseph, sold into Egypt as a slave, remembered who he was and what he had been taught, even in the terrible temptations of Potiphar's household, and lived to serve and save his people.

Be Strong

A humble young Joshua presented himself to the Lord pleading for help, and the Lord said to him. "... As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . .

"... be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:5, 9.)

God has spoken and still speaks, and the message is clear.

"Send Me"

Beyond these, and above them all, is the scriptural account of a choice Son of God knowing the need for a messenger from God to man on a mission requiring great faith and courage and sacrifice, who said to his Heavenly Father: "Send me."

He delivered his message, completed his mission, gave his life. In his moment of great agony and torment before Calvary, he laid his life on the altar and said, as we have learned:

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

Was he saying, as one of his humble young disciples said in a grove of trees in Colorado a little time ago, "God, I am ready for you, if you are ready for me"?

To You, Personally

To the younger generation, our admonition and loving invitation is that you accept the responsibilities of your great promise. Continue to prepare for the duties of the day and the morrow. Get the help of the Lord. Appreciate your heritage. See the great goodness around you. Forgive us our trespasses and improve upon our performance. Respect our earnest efforts to protect and perpetuate the good things of life for you. Have a decent respect for generations yet unborn. Know that **your** decisions will materially affect the opportunities open to **them**. Build more strongly than we have the foundations for a decent future for all mankind. Keep the idealisms of the fathers of your freedom and the fathers of your faith. Accept the implications of your freedom; make the difficult choices when they are right, and act on them, even if you must stand alone.

Be Ready

Through search and service and reverence, through a life of personal cleanliness and consideration and caring, through faith and trust in God you can be ready for him. Tell him you are, and he will surely give you the strength and courage and quality to live with contribution and meaning and with great personal satisfaction in this, his world. ○

Gifts That Count

By R. Jay Weaver, Missionary

*Facts and figures don't count much.
The things that count, you just can't touch;
Like memories of a first romance,
The feeling in an upward glance;
The songs that little children sing,
The meaning of a wedding ring;
The touch of mother when you win,
The touch of father when you sin;
The pride you take in finished book;
The house with happy Christmas look;
Completing tasks you thought you couldn't,
Not doing things you know you shouldn't;
The hug of a child with a dirty face;
The first blue ribbon for winning a race;
The smile behind a happy tear;
The feeling you get when God is near.*

Christmas

by young



Robert Lee Higginson of the Denver 12th Ward, Denver Stake, has played a significant part in the youth program of the Church, school, and community during his teen years. Born in Denver in 1949, he attended two years of elementary school in Australia and traveled around the world with his parents prior to his seventh birthday. Always faithful in Church activities, he received his Duty to God award and is an Eagle Scout. He's a student officer, folk singer, and member of the school marching band. He is now studying at Dartmouth University.



Sherri Dimmick, an active member of Novato Ward, Novato, California, is 18 years old and was graduated from Novato High School in June 1967. Sherri has an enviable record in Church, school, and other activities. In school she has been a class officer, pompon girl, song leader, Girls' Athletic Association officer, member of gymnastic and tennis teams, head majorette, and a member of the Hornet Society and Future Teachers of America. Sherri was entrant in the Junior Miss contest and has just returned from Argentina as an exchange student.

Getting



Lila Cooley of the Newton Ward, Smithfield [Utah] Stake, has made an outstanding achievement in filling all 80 honor badges in the Beehive program of the YWMA. She is a daughter of Mr. and Mrs. Lyle R. Cooley, Newton, Utah. Five honor badges each year are required for a Beehive girl to receive an honor bee award, but Lila has gone the extra mile and completed all of them.

On the Birthday of the Prophet

*Rising upward, high on a hill it stands,
exalted above all—
Rising silently, peacefully ascending
toward our celestial home.*

*Rising upward—each foot for a
year in which he lived.
Rising hand-cut, shaped, and
polished sweetly to his memory.*

*Rising upward—I've seen its image
in the glass pool beneath.
I've watched the sun climb above it,
A great star coming silently through the blue
and lighting the silver of the shaft.*

*Rising upward, strong as the man it honors,
standing erect as the prophet himself;
Rising upward, glowing strength and radiating honor,
The strength and honor of the
prophet from Vermont.*

By Mary Hill, 16
of South Roylton Branch,
near the Prophet's birthplace



To Know You



Gary, Lynn, Lyle, Steven, and Kenneth Wilde of Granite Park (Salt Lake City) Stake are grateful for parents who gave them support and encouragement as they all worked toward becoming Eagle Scouts.

Gary became an Eagle Scout in 1967 and serves as secretary of the teachers quorum.

Lynn, who received his Eagle award in 1954, is a graduate of the University of Utah and is now art director for Epcon Corporation in Boise, Idaho.

Lyle, who became an Eagle Scout in 1963, is now attending the University of Utah.

Steven received his award in 1965 and is currently the secretary of the priests quorum in the Eldredge Ward of Granite Park Stake.

Kenneth, who received his award in 1959, has just completed a mission to Bavaria and North Germany and is now at the University of Utah. He is also secretary of his elders quorum.

Getting To Know You

Wilma Anderson, who is regaining her health in a hospital, has a full heart and a sweet testimony on the power of prayer.

Wilma joined the Church in 1962 and was soon serving as Primary teacher, Primary secretary, Sunday School teacher, and Sunday School secretary of the Kirkcaldy Branch of the North Scottish Mission in Great Britain.

Patti Eliason, National Teenage Safety Queen, has had many opportunities to be an example for the Church.

Patti, a member of the 20th Ward, Las Vegas (Nevada) North Stake, was in the roadshow that was sent from her stake to Salt Lake City and was a master of ceremonies at her stake's youth conference.

Fifty-three LDS youths in American Samoa have organized the Y-Mom's Club (which stands for Young Missionaries of Mapusagi).

Through this club, they have asked about 200 golden questions, given away 17 Books of Mormon, arranged for 500 cottage meetings for 120 friends, and held dances and banquets to promote new friendships.

We want you
to enter . . .

Writing Contest



Scholarships and Cash Awards

Three separate competitions

Enter the one for the college you are interested in attending:
Brigham Young University
Ricks College
Church College of Hawaii
All three schools are awarding full and partial scholarships for the best young writers.

(Please note: No entries from the mainland USA will be accepted for the Church College of Hawaii scholarships.)

Eligible Entrants:

High school seniors (1967-68)

College-age (under 25 years of age on January 1, 1968)

Rules:

- Original poetry, short stories, or feature articles should be typewritten on white paper 8½ x 11 inches, double-spaced, on one side of the paper only.
- Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:
 1. The author's actual name, age, home address, title of entry, and a wallet-size photo.
 2. The following statement: "This work is original," signed by the

author. (Original means that it is the work of the writer and not something copied from some other source or planned or written by others.)

- At the top of the first page of the manuscript, the author should write either BYU, RICKS, or CHURCH COLLEGE OF HAWAII, to designate which school he/she would be interested in attending if the entry merits a scholarship award.
- Entries must be mailed to the Era

of Youth Writing Contest, *The Improvement Era*, 79 South State Street, Salt Lake City, Utah 84111, postmarked not later than December 31, 1967.

- Winning entries become the property of *The Improvement Era*. The *Era* reserves first publication rights to all entries. Payment for non-winning entries will be made upon publication. No entries will be returned.
- All entries should be suitable for publication in *The Improvement Era*.

*I think the nearest place to God
That men will ever find,
Lies sheltered in a church
Where faith and hope are shrined.*

*A church where men return the love
Of him who fills with grace,
The hearts of those who help sustain
The shepherds' meeting place.*

*May the many
BLESSINGS of
Christmas be yours
this season.*



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